

# THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

AND NOW, MY SOUL, ANOTHER YEAR

And now, my soul, another year

Of thy short life is past;

I cannot long continue here,

And this may be my last.

Much of my hasty life is gone,

Nor will return again;

And swift my passing moments run,

The few that yet remain.

Awake, my soul, with utmost care

Thy true condition learn;

What are thy hopes? how sure? how fair?

What is thy great concern?

Behold another year begins;

Set out afresh for Heaven;

Seek pardon for thy former sins,

In Christ so freely given.

Devoutly yield thyself to God,

And on His grace depend;

With zeal pursue the heavenly road,

Nor doubt a happy end.

Simon Browne, 1680-1732

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## THOUGHTS FOR THE NEW YEAR

Psalm 90

"The days of our years are threescore years and ten ..." Seventy years is a long time. It consists of 25,567 days or 613,608 hours or nearly 37 million minutes! This is an impressive figure when we think that we live our time minute by minute, but how quickly the years go by. The Bible says that even a thousand years in the sight of the Lord "are as but yesterday when it is past, and as a watch in the night."

Very early in this new year one half my seventy years will be in the past. As these milestones come and we pass from year to year we wonder what the future may hold. Many changes come so gradually that we scarcely perceive them. Other situations change overnight, and it is right for Christians to be ready. One of these years Jesus will return. But if there is persecution or adversity for us first, we should be ready for that, too. David prayed, "So teach us to number our days, that we may apply our hearts unto wisdom." We do not know the actual number of our days, but may we be aware of their passing and apply our hearts to the wisdom from above.

We are living in wonderful times. It has been said that history will likely record the orbiting of the earth and the advance of man into space as the greatest accomplishments of this century. These advances are marvelous but many rightly wonder what will be the value of all this research and expense in the day to day lives of ordinary men. The recent flight of men around the moon is unquestionably a great advance and a tremendous accomplishment. But will it make men happier? Will landing on the moon bring men closer to the knowledge of God? Is it an advance in applying our hearts to wisdom? Will it bring peace?

Many inventions and developments have had more

effect in our lives than the space race. We could mention electricity, plastics, the telephone, automobiles, airplanes, medicines; the list would seem endless. But these things still apply only to this life. And it is still a question regarding them whether they increase happiness.

Let us come to things that are important in God's sight. Man's inventions, however useful, still cannot improve on the plan of salvation. This was given through Jesus Christ once for all. It will never pass away. This accomplishment (for it was a result of the efforts and agonies of Jesus Christ) has had its effect on every human being that ever lived. It is of greatest importance in bringing true happiness to the ones who accept this Saviour. It has been worth dying for to millions and is known as the true wisdom from above.

No, we do not need inventions and developments to improve on God's salvation. But there is a need for men and women to be committed to it. Though we can't see all that 1969 may hold for us, we can be decided in our relationship to God. He can be our dwelling place as He has been in all generations. And we can be "satisfied with His mercy." And we can "rejoice and be glad all our days."

"Let thy work appear unto thy servants, and thy glory unto their children." Can we know what the Lord has done for us and what He is doing in the world today? We should know. And we should be letting Him work through us. And His glory will appear to our children if we are diligent to direct them to it.

May the work of our hands for 1969 be established upon us. God will establish it if it is work for Him.  
—L.C.

In 1968 the citizens of the U.S. spent \$130 million for missionary work but \$30 billion on gambling, \$20 billion on crime, \$9 billion on liquor, \$5 billion on tobacco, \$3 billion on house pets and \$175 million on dog food. The \$100 million spent on comic books was four times the annual budget of all public libraries in the U.S. From the "Evangelical Visitor"

## THE ESSENCE OF THE CHURCH

## The New Testament Concept

By Harold S. Bender

"The church in the New Testament is that real visible human fellowship in which Christ is alive in His members, and they are growing up into Him." This statement by Leslie Newbigin conveys the concept of a church which is at once both human and divine. This we affirm on the basis not only of specific New Testament teachings but on the basis of our understanding of the Gospel of God's redeeming grace and man's response.

## The Church as Divine

The church is the final fulfillment of God's eternal purpose in creation, viz., that He might have fellowship with man and express His nature in the holy community. The pattern of heaven is thus brought down to earth and realized in the church. The church is a colony of heaven, as Paul calls it.

The Bible is the story of God's acting in history to create a people for Himself. Frustrated by the Fall, the purpose was partially accomplished in the calling and covenanting of Israel. Upon this people God bestowed the riches of His love and grace, thus revealing Himself to them and redeeming them. But a froward and rebellious people, oft despising His grace and rejecting His love, broke the covenant; only a remnant was faithful. But through this remnant, climaxed in the Incarnation of Himself and His love in Christ Jesus, a new people was called and covenanted. This is the church of Christ, also rightly called the church of God, the true Israel of God. Thus in the fullness of His revealing and redeeming work in Christ God's original purpose is accomplished, the goal of His creation.

At Pentecost the great day of the Lord did come, the day of salvation, when the old Israel which had been rejected in its unbelief, was replaced by the new

Israel of faith, the ecclesia of the new covenant. It is this people that Peter identified in the Pentecostal sermon of Acts 2 as the body of believers in Christ. God added daily to the church which He had created those who repented and believed. So, in a true sense, the church is a colony of heaven, for it is God reaching down into man's life on earth, establishing a society on the heavenly pattern, an outpost of God's purpose.

The church of Christ, the new people of God, is also seen as the fulfillment of the kingdom of God which Christ announced as coming through Him. It is the realm of God's reign through Christ as Lord. Clearly the New Testament epistles in effect substitute the church for the kingdom of the Gospels. The good news of God coming to reign is now actually fulfilled. Many saw the kingdom of God come with power, as Christ prophesied. The gracious working of God in redemption and new creation which had been going on from the beginning now had come to a climax. The church is the realization of God's intent through all previous ages.

Since the accomplishment of this design was never previously seen, but now clearly manifest, Paul delighted to call it the mystery revealed. God was now at work by His grace transferring men out of the kingdom of darkness into the kingdom of the Son of His love. This kingdom now established will be eternal, for in the church He will be glorified throughout all ages to come. The colony of heaven planted in the earth will someday return to heaven to be forever with the God of all grace in never-ending fellowship and service. In this sense the church is divine, the creation of God the Father, and is rightly called the church of God. This divine character is always present and must never be minimized, even though the humanity of the church is also fully present. The church is the dwelling place of God, the temple of God.

But the church is also divine in the sense of being the body of Christ. This term is the most common New Testament name given to the church (other than ecclesia), and has great significance. It is, of course, only a

symbol and not to be taken in as a realistic statement, or, as some have done, as the extension of the Incarnation. It means that by faith Christians are in Christ and He in them in the sense that His life is in them.

The figure of the body carries at least three meanings: (1) the life of Christ the head is in the body which consists of the members; (2) Christ the head controls the body and uses it as His instrument; and (3) the members constitute a unity as a body in which there is interdependence of the members and conjoint functioning. But the heart of the body concept is the emphasis upon the divine life of Christ (in whom is God) in the members. Individually the members have been regenerated and have a new life from Christ, but it requires the totality of the members to express Christ, and it is their corporate life and relationship which constitute the church.

The corollary of this concept of the church as the body of Christ is that only in the church may Christ be found on earth. Those who seek Him must find Him here and nowhere else.

A third aspect of the divine character of the church is the work of the Holy Spirit. The Holy Spirit constitutes the church and dwells in it. He guides it in worship and service; He uses it as His instrument. The church is the realm in which the Spirit operates, and only here may He be found on earth. The individual member does not receive the Spirit apart from the church; with but one exception the Holy Spirit is given to men in the plural in the New Testament. The church remains the church only as long as she is the church of the Spirit. But let us not forget that the Spirit speaks and brings nothing of Himself but only the things of Christ. His work is to apply the grace of God in Christ for redemption and sanctification, and this is a divine work.

Thus the church as a divine institution is truly the church of the Holy Trinity, of God the Father, God the Son, and God the Holy Spirit, acting unitedly to produce the church through the redemption of the individual and the creation of the community of faith with its common

life lived by and in the love and grace of God.

If this be the case, then the church is also the realm of redemption. First, the revelation of God through the Scriptures is made within the church and through divinely inspired agents who are a part of the church.

Second, it is through the church that the offer of the Gospel is made to the world, i.e., through the preaching of the Word and the witness of the life of the church.

Third, it is within the church that the new life of regenerated individuals is fostered and nurtured, for it is within the church that all the means of grace are offered for the building up of each man in Christ until all grow up into Christ into the "measure of the fullness of his stature."

Fourth, it is in the church that the common life of love is expressed and the pattern of the divine society is recreated.

Finally, it is in the church that the world is overcome. The church is the body which pilgrimages together through time, lighting the highway of salvation by its own redeemed life, and finally as a body in the last Great Day is taken out of this present evil world in the ultimate salvation which brings it into the eternal presence of God.

Selected and condensed by Daniel F. Wolf  
from the December, 1958 "Gospel Herald".

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The old year now hath passed away...

We thank Thee, O our God, today

That Thou hast kept us through the year

When danger and distress were near.

Mark not what once was done amiss;

A happier, better year be this.

—Jacob Tapp, 1588

Selected by Susie Wagner

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#### BIRTH

MOORE—A son, Robert Anthony, born to Ken and Doris Moore on December 28, 1968 at Modesto, California.

FIFTEEN MINUTES IN BIBLE LANDS  
EXPLORING KING SOLOMON'S QUARRIES

By Anis Charles Haddad

Full of deep interest to my mind are the extraordinary excavations, known as Solomon's Quarries. The entrance is within a few minutes' walk of the Damascus Gate, opposite the Skull Hill, by means of a door which conceals the opening in the solid rock of the precipice some twenty feet beneath the wall of Bezetha. For centuries these quarried caverns remained hidden from knowledge of all men.

We enter into the darkness, swinging our lanterns, and the path leads steeply down into an enormous entrance cave like a buried cathedral. Strong effects of light and shade are created by the flickerings of the light. At one moment the rough-hewn roof is cast into menacing obscurity.

A few steps farther down the cavern becomes wide and lofty. It extends under half of Old Jerusalem. The quarries are very extensive. They are not one vast cavern, but a succession of irregular hollowed chambers in labyrinthian disorder, with enormous, shapeless pillars left here and there to support the roof. The roof remains as rough as when first created by the sore toil of the quarrymen. All is rock, above, below, around, and the scene as beheld in the only light that is available, namely, that which is carried in the hand of the "explorer," is one of the most remarkable about Jerusalem. The ground beneath the feet is heavy for walking; the accumulations of centuries of chippings have crumbled to powder, deep and thick as the sands of the Sahara.

We come to the largest cavern, which is round in shape, and most wonderfully domed. It forms a natural auditorium that might easily have been converted into a subterranean temple or hall of justice. The proportions are vast and imposing and from it are various outlets into passages and smaller caves. In some places we climb with difficulty over large masses of rocks,

which appear to have been shaken down from the roof, suggesting to the nervous the possibility of being ground to powder by similar masses which hang overhead. In other parts we stop to look at pyramids of rubbish, which have fallen from above through apertures in the vault.

It has been estimated that in ancient times sufficient stones had been removed from these quarries to build the modern city of Jerusalem twice over! It is a peculiar and unusual pure white stone, soft to work, but hardens rapidly, almost to marble, when exposed to atmosphere.

As we explore the caverns we can see how the blocks were detached by wood cleavage. Five or six hundred hewers seem to have worked together; each man cutting down into the rock perpendicularly, a chink four inches broad, to a fixed depth. Wedges of wood were then inserted and then, swollen by wetting, they split off the block required. Some such blocks still remain where the poor toilers left them. One of the great stones, at the southwest angle of the temple enclosure, is estimated to weigh a hundred tons, and this vast mass reached its place on the sacred hill only by being dragged from its bed in the quarries by the toil of great gangs of men! One huge stone that had been split as it was being dragged out still lies as it was left almost thirty centuries ago.

On every hand we notice the signs of workmen. With a feeling of awe and bewilderment, a feeling that we are dropping down through the very floor of Time, we know that these workmen have been dead for nearly three thousand years! The marks of the chisel on the dry portion of the rock made by the Phoenician stonecutters when Solomon was king of Jerusalem look as new and fresh as if the workmen had only just retired! But they have lain sleeping in their gloomy resting place all this time! How many times during the long period has the town overhead fallen into ruins! How many times has it risen again, and no echo of its glories and disasters reached the place of their repose! The work was interrupted, or the stones were not needed, and they seem

left there in the darkness to show us what they were for, and how they were used.

We prop the lantern on a ledge of rock and, by its light, we read the extraordinarily detailed account of the building of Solomon's Temple. I suppose a modern architect could not, given the same number of words, create for us a more accurate and vivid picture of the plans, design, engagement of workmen, rates of pay, building and furnishing of a great building, than is to be found in these chapters of the Bible. If we think of Hiram's workmen plying their tools in these deep recesses of the earth, to the north of what was in their day the city wall, and then conveying the blocks they had hewn, by underground passages, to the Temple Area, a new and true light is thrown on the famous passage of I Kings 6:7.

The builders came from Phoenicia, but not the stone. On these stones are found marks made by the Phoenician workmen who quarried them, very likely in order to indicate their proper places as they are fitted onto the contour of the rock itself. It is certain that Phoenician lettering and numerals are visible among the marks which abound in the quarries, imprinted on the rock surfaces in red paint that has remained indelible through the centuries! One might fancy that the chisels of Hiram's workmen had just finished them, and they are about to be carried to the places assigned them! It all seems so new, so modern, that we have the odd feeling that it is lunch time during the building of the temple and that at any moment we might hear the returning feet of the quarrymen, kicking aside the stones as they come back to work.

Down in the darkness of Solomon's Quarries with the white dust of the stone on my clothes, the building of the temple takes on a reality that surprises me. Its proximity to Moriah suggests the thought that it may be the quarry which supplied stones for the temple—that house which is described as being built "so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." It frequently happens in the Land of the Book, that some verse of the Bible, hitherto meaningless suddenly unlocks itself

and one is left amazed by its minute accuracy. I had always imagined that this verse meant the temple stone was quarried far away out of earshot of Jerusalem. What else could it have meant? But why should the writer of Kings have stressed the obvious fact that distant quarrying could not be heard on Mount Moriah? No matter how earnestly those in the streets of the city above might have listened for the sound of hammers, they could have heard nothing!

Certainly the silence everywhere is profound. Not a murmur from the outside world above penetrates that underground labyrinth. There is no echo from one cavern to the other. A stone thrown from a height drops with a dull, nonvibrant thud.

There are a few wells, probably for the use of the workmen and for the most part now filled up with rubbish. Within a retired, solitary place, hidden from the gaze, stands a gray-looking circular basin of about four feet in diameter, scooped out with great regularity in the solid rock, receiving in its bosom the water that is filtering through the sides and the ceiling above. We drink of the water, and it is simply delicious! Close to it lie scattered broken pieces of pottery, remains of vessels used for drinking, which appear as though they have only just dropped out of the hands of the hurried workmen coming here to quench their thirst.

This trickling water has covered many parts with crystalline incrustation, pure and white. At some points, water dripping from the ceiling forms stalactites, with their counterpart stalagmites, as may easily be supposed in a limestone region. In many places the rock glistens as if frosted. Here and there the white surfaces are tinged with deep iron stains, as if some vein of ore runs through the stony strata. The very gloom is charged with dignity and a solemn mystery.

We leave the quarries and go out into the blinding light of the sun, with the feeling that yesterday and today are one in the empty caverns, where it seems the workmen of Hiram have just knocked off for a ten-minute break.

Reflecting upon our wandering through this enormous cavern we learn that the stones in God's living temple

are thus formed, sharply chiseled by affliction, squared to the character and plan which the Master Builder has chosen for them. They are built noiselessly up into His temple, the church, and made ready to be precious stones in the New Jerusalem.

Condensed from the July, 1955 "Gospel Herald".

### A NEW YEAR'S PRAYER

Out from the busy hand of God

The New Year comes to me.

O may I take it as a trust,

To be kept for eternity!

Full well I know my record past

Can never altered be.

Out from the patient hand of God

New days, how fast they fall!

Help me, O God, to fill them up

With wisdom, patience, all

The Grace I need to do my tasks

And answer to Thy call.

Out from the holy hand of God,

Fresh days, so pure, so bright!

Help me, my Father, keep them fair

By living always right—

No unkind words, no loveless acts,

To dim their sacred light.

Out from the loving hand of God,

Glad days, the gifts of Love!

Help me to walk through all their hours

With loving heart, and prove

To Thee, my Father, and to men

A mind like that above.

—John Cline

Selected by Susie Wagner

## HISTORICAL

## THE FIRST CRUSADE

## A. The Call

Pope Urban II had much at stake when he called a council at Clermont in his native France in 1095 A.D. In going to Clermont he hoped to enlist the whole-hearted support of those who were favorably disposed to him. Beyond this he hoped that the whole of Christendom would rally behind him, securing his position as the true pope.

One can imagine the surprise of the people as Urban began speaking, not in the usual ritualistic Latin but in their native tongue. In part his message was as follows:

"From the borders of Jerusalem and the city of Constantinople ominous tidings have gone forth... An accursed race, emerging from the kingdom of the Persians, a barbarous people, estranged from God, has invaded the lands of the Christians in the east and has depopulated them by fire and steel and ravage. These invaders are Turks and Arabs...

"These Turks have led away many Christians captives to their own country; they have torn down the churches of God everywhere, or used them for their own rites. What more shall I say to you? Listen. The invaders befoul the altars with the filth out of their bodies; they circumcize Christians and pour the blood of the circumcision upon the altars or into the baptismal fonts. They stable their horses in these churches...

"Even now the Turks are torturing Christians, binding them and filling them with arrows, or making them kneel, bending their heads, to try if their swordsmen can cut through their necks with a single blow of the naked sword. What shall I say of the ravishing of the women? To speak of this is worse than to be silent...

"On whom will fall the task of vengeance unless upon you, who have won glory in arms? You have the courage and the fitness of body to humble the hairy heads up-lifted against you. I say this to you—and what more

must be said? Listen!

"You are girdled knights, but you are arrogant with pride. You turn upon your brothers with fury, cutting down one the other. Is this the service of Christ?... Oppressors of children, despoilers of widows, manslayers, wreakers of sacrilege, murderers, awaiting the payment of blood—you flock to battles like vultures that sight a corpse from afar. Verily this is the worst way. Verily, if you would save your souls, lay down the girdles of such knighthood.

"Come forward to the defense of Christ. O ye who have carried on feuds, come to the war against the infidels. O ye who have been thieves, become soldiers. Fight a just war. Labor for everlasting reward..."<sup>1</sup>

It is recorded that the pope's message had a great impact on the assembled throng. Men were seen weeping with their heads in their hands. Truly they were ashamed, not only for their past sins, but for allowing the shrines of the Holy Land to be desecrated. In the midst of his speech the pope was interrupted by the crowd shouting as one man, "GOD WILLS IT!"<sup>1</sup> Swords were unscathed as men readied to pledge themselves to the Holy War. The pope continued:

"...Unless the Lord God had been in your minds you would not have cried out thus, as one. And so I say to you that God has drawn this cry from you. Let it be your battle cry; when you go against the enemy let this shout be raised, 'God wills it!'

"And more—whosoever shall offer himself to go upon this journey, and shall make his vow to go, shall wear the sign of the cross on his head or breast...

"Go therefore and fear not. Your possessions here will be safeguarded, and you will despoil the enemy of greater treasures. Do not fear death where Christ laid down his life for you. If any should lose their lives, even on the way thither, their sins will be requited them. I grant this to all who go, by the power vested in me by God.

"Go, with one who lacks not the power greater than wealth to aid you. Lo I see before you, leading you

to his war, the standard bearer who is invisible—Christ."<sup>1</sup>

Then it was that Cardinal Gregory spoke up, confessing his sins publicly. This was followed by a general confession of all those present. Adhemar, Bishop of LePuy, publicly asked for a position in God's own army. Thus began The Crusades, a series of religious wars which had as their overt purpose the capture of the Holy Lands from the Moslems, but were secondarily for the uniting of Christendom behind the pope.

(Continued next issue)

—Glen Shirk

San Francisco, California

#### BIBLE WORD REVIEW

PROVOKE— 1. To excite to some action or feeling. 2. To anger; irritate. 3. To stir up (action or feeling). 4. To call forth; evoke.

Perhaps we are all quite familiar with this word. Yet it would seem that we sometimes confuse the result of it's use with the actual meaning of the word. Let us consider two scriptures which show quite clearly that the results can differ:

"They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips. (Psalms 106:32,33)

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. (Hebrews 10:23-25)

—Marvin Crammer

(Continued from page 15)

sick souls, just as this poor woman did who had been diseased so long.

Next time we will tell about the daughter of Jairus whom Jesus was on His way to see. —Rudolph Cover

## CHILDREN'S PAGE

"WHO TOUCHED ME?" Matthew 9:18-22  
Luke 8:41-48

One day while Jesus was teaching the people, a ruler of the Jews named Jairus fell down at His feet and begged Jesus to come home with him. Jairus had only one little girl about twelve years old, and she had been very sick and was about to die. He said, "If you will only come and lay your hand upon her she will live.

The man started for his home, and Jesus and the disciples followed him. They couldn't go very fast because there were so many people crowding along the road, wanting to see Jesus. In the crowd of people there was a woman that had a disease that had caused her to bleed for twelve years. She had gone from one doctor to another and had spent everything she had, and still she wasn't any better.

When she heard Jesus was coming, she thought to herself, "I don't want to trouble the Master, but if I can but touch the hem of His garment I will be made whole." As fast as she could she made her way through the crowd of people, and when she came near Jesus she reached out and touched the border of His clothes, and right away she was healed of her bleeding.

Jesus turned around and said, "Who touched me?"

Peter said, "Why Master, there is a multitude around you and why do you say, 'Who touched me?'"

Jesus said, "Somebody touched me for I perceive virtue is gone out of me."

Now when the woman saw that Jesus knew all about her she was afraid and fell down at His feet and told Him before all the people for what cause she had touched Him and how she was instantly healed. And Jesus said, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

Let us remember that Jesus doesn't neglect anyone who will come to Him. First we have to get close to Jesus by obeying His words, and then by faith we can reach out and receive the healing power for our poor,

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# THE PILGRIM

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NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## A FULL SURRENDER

O come to Jesus this new year;  
His voice is calling tender;  
"Come unto me and have no fear;  
Just make a full surrender."

He loves, and gave His life for you;  
He is a gracious lender;  
To help you all your journey through,  
Just make a full surrender.

He frees from sin and death and woe,  
Is your divine defender;  
That He be with you where you go,  
Just make a full surrender.

His voice is calling one and all,  
A full account to render;  
Obey His words and loving call,  
Just make a full surrender.

He has all power; and He is now  
The Holy Spirit sender;  
Come at His feet and humbly bow;  
Just make a full surrender.

Though you have slipped along the way,  
Be on the road to splendor;  
You will have cause to bless the day  
You made a full surrender.

—J. I. Cover

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## DISCIPLESHIP

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8-9)

In the Bible we read of many gifts which differ from one another. God gives them according to our ability to receive them. But the gift we are thinking of is the gift He has given every man and woman that ever lived. No one need feel left out. God has given each one the ability to receive this gift and to care for it.

We are warned of God not to neglect the gifts He has given us. We feel the reason men hesitate to accept this gift is because of the condition that follows. We heard it said recently that "Salvation is free but discipleship is costly. It costs everything we have and everything we are."

"Disciple" is a name given to the followers of any teacher. Some teachers might be satisfied with part of our service. But St. Luke 14:33 says, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Only when we are willing to forsake all and follow Him are we perfect in His sight.

God asks nothing of us that cannot be done. We have heard it said by some, "It can't be done." This is caused by not taking God at His word. We have many evidences that it can be done and also that it has been done.

St. John 13:35 says "By this shall all men know that ye are my disciples, if ye have love one to another." The command to love no doubt is disobeyed more than any other word in the Bible. If we want to be disciples of Christ, we must have this love. If we

want to do something great and witness to the world, manifest this love.

St. Mark explains (12:30-31), "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

This test clearly shows what God requires of His followers. We must have the love of God within our hearts before we can be of any service to Christ and His Church.

We know there are two kinds of love, natural love and a Godly love. Natural love works fine when things go well, but when difficulty arises, it usually fails. Godly love never fails. It will conquer all its foes and will take us to victory in all things. If we have this love within us, it will fulfill all righteousness and will suffice all requirements for discipleship.

—Kenneth Martin  
Nappanee, Indiana

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### FOUNDATIONS

When we erect a building these days, we try our best to prepare a good foundation. Government specifications call for so much concrete and so much reinforcing steel according to the size and type of building. Foundations are important. If a foundation breaks or sags or fails in any way, the whole building is damaged.

For our faith we have a sure foundation. The apostle Paul in Ephesians 2:20 says that we in the household of God "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The Lord God spoke His intentions about laying this foundation when He spoke through Isaiah (28:16), "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste,"

A foundation must be sure, strong, and immovable. In Christ we have this sure foundation— one who is

eternal. His words will never pass away. And He tells us that if we hear His words and do them we are like a man who built his house upon a rock. When the rain descended, and the floods came, and the winds blew, and beat upon that house, it fell not: for it was founded upon a rock.

These are days of poor foundations. Men are saying that there is no fixed truth. The colleges, supposedly the places of learning and stability, seem to be the least stable. Old and tested methods are being discarded, and teachers are listening to students for new ideas and solutions. Foundations are being destroyed. And more and more men are not heeding the words of Jesus and will be like the man who built his house upon the sand.

But let us dig deep into the word of God and build upon the rock Christ Jesus. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."  
II Timothy 2:19 —L.C.

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Dear Friend,

I just want you to know I whisper your name,  
Yes whisper your name when I pray;  
That God may be with you,  
That He may be with you alway.  
I pray for your health  
And your spiritual wealth,  
That you always be true,  
True to the faith of your youth,  
True to the God-given truth.  
And oh, 'twould be comfort to know,  
To know you remember me too,  
Each morning and evening when kneeling,  
When kneeling in prayer as I do.  
Temptations and pitfalls are many,  
So many we all need a prayer.  
Though dangers forever are present,  
We know that God is still there.

—Guy Hootman

FIFTEEN MINUTES IN BIBLE LANDS  
THE UNKNOWN SEFULCHER ON NEBO'S HEIGHT

By Anis Charles Haddad

There are few episodes in the Old Testament so pathetic as is the story of the death of Moses. He had steered his fellows through many dangers and through great woes safe to the border of the Promised Land, and died when his work was done, leaving the fruits for others to gather.

We remember that the time of Moses had come. "His eye was not dim, nor his natural force abated," yet he had finished his work. A new era was opening, for which another was the fit leader. He was now, himself, to enter on his reward. He was not permitted to enter the new country. Although Moses pleaded earnestly for a remission of the sentence, his prayer was not granted. But he was allowed to see the new land from a mountain-top. The judgment may seem harsh that decreed that Moses, because of the sin at Meribah, should not cross the frontier of the Promised Land. Did that sin discount all the patience and fortitude of the forty years in the wilderness? But the sin was a sin against privilege and knowledge and authority. God's judgments are severest when they fall upon those who ought to have known better!

It must have been very sad for Moses to know that he must die alone. He was an old man, and all his best and true friends were dead. All the grown-up people whom he had led out of Egypt were gone except two. Yet the people loved and honored him. Often had he spoken to them words of God. They would gladly have been with him to the last. But no, when the day came that he was to die, he must go away from them, up into the high mountain and there by himself lie down and close his eyes for the last sleep.

The official duties of Moses were now terminated. He comissioned Joshua as a military leader divinely appointed to be the conqueror of the Land of Canaan and to portion it among the victors. He delivered to the

priests the whole book of the Law, that they might deposit it in the sanctuary with the Ark of the Covenant. He then blessed the people as an old father used to bless his children before his death.

Moses withdrew among the tears of the people. At a certain point in his ascent he made a sign to the weeping multitude to advance no farther, taking with him only the elders. He went up as he had often done before to be alone with God, but to return to men no more. As he was embracing Eleazar and Joshua, and still speaking to them, a cloud suddenly stood over him and he vanished in a deep valley. Where he laid himself down to die no one knows. How long he waited before the end came is equally unknown. Let us look for the brave, meek, beautiful words which Moses said when God called him to go up the mountain and die. We find them in Numbers 27:15-17. All his thoughts were fixed, as they had ever been, on the welfare of his people. There was no thought of self; "only let the Lord, the God of the spirits of all flesh, set a man over the congregation...that the congregation of the Lord be not as sheep which have no shepherd." And then he was ready.

So God called him up to a mountaintop and rolled away all the mist that might have covered that fair land; and there it all lay outspread. As I think of the beauties and richness of the land we have so often seen and visited, from the green hill of Dan and the crystal sources of the Jordan, down to the fertile valley of Jerico, it is not hard to imagine the bitter-sweet experience of the great leader of the Israelites in the morning of his people's history. He saw the smiling green meadows at his feet between which the Jordan swiftly flows. And to the right his eye glanced along the valleys and woods and bright waving wheatfields, that stretch away into the dim distance where rise the purple, snow-crowned hills of beautiful Lebanon. To the left he saw the mountains swelling, like mighty billows of the sea all struck into stillness. Perhaps as he looked upon them, some angel voice might have whispered in his ears, will "There will stand Jerusalem, the city of peace: there/ be the Temple, where for ages and ages Jehovah shall be worshipped. And see yonder among the hills on that

little speck in the landscape a cross shall one day stand and the Son of God shall die to save the world."

The curtain dropped suddenly and mysteriously upon the end of Moses. One great leader was withdrawn into the solitude of the hills of God, and from then into the celestial company. God took the whole man into His custody. No man discovered his body. No eye observed his sepulcher. His soul went forth to God and his dead body lay upon the mountainside. Thus Moses died, as he lived, in the immediate presence of God.

The burial place is worthy of the man, for the mountains are glorious, their fascination is inexpressible, so that in all the world there can be no grander monument for the dead. The unidentified place of death, the self-chosen rock-tomb, was seen to have a simple explanation. He was laid unknown and therefore undisturbed from that time to the present, either by friend or foe. Moses needed no monument to tell what he had done. And it was well to hide the place where he lay, or his followers might afterwards have worshipped the sepulcher or dug up and honored the old bones.

Anxious to verify exactly the view of Moses, let us pay a visit to Mount Nebo. We leave Jerusalem and in three hours' drive reach Medeba, one of the largest Christian cities on the eastern side of Jordan, where we spend the night amid the well-known hospitality of the Orient.

We get up and after breakfast drive through the city, towards the direction of Mount Nebo. At times we are driving over ledges of bare rock, setting the car at the sides of the hills and creeping gingerly over dry water-courses. We come to a very narrow ravine. I cannot help thinking that this might have been the burial place of Moses, as he was buried in a valley.

Mount Nebo rises towards a cloudless sky and its summit, on which an army could gather, collapses on the west into space. One looks down into deep precipices, khaki-colored chasms, where the foot of man may have never rested! Yet standing upon this bold and breezy headland, jutting far out above the plain and the Dead Sea, commanding a magnificent outlook, north, west, and south with nothing in front of it to obstruct the range

of vision, one cannot help exclaiming that this is Mount Nebo.

We examine the ruins of a Byzantine church which is built on the spot where tradition says "Moses stood when the Lord showed him all the land of Gilead and Dan." There are a few columns lying prostrate, but unbroken in a row. There are a few mosaics and a huge stone believed to be the very stone on which Moses had stood when he viewed the Promised Land for the first and last time. —Condensed from the 1957 "Gospel Herald".

### OBITUARIES

ANNA MAY BOWMAN, daughter of James and Sarah (Abshire) Morgan, was born January 6, 1883 at Auburn, Illinois.

She accepted Christ in her youth and lived faithful until death.

On May 22, 1910 she was united in marriage to Samuel Bowman at South Haven, Michigan, and they moved to LaVerne, California at that time.

In the spring of 1917 they moved to Modesto and resided in the Ripon and Modesto areas. Her husband preceded her in death on October 11, 1944; also one son who died in infancy.

She passed away in Modesto on January 29, 1969 at the age of 86 years and 23 days.

She is survived by her children, Irene Bowman and James Bowman, both of Modesto, Herman Bowman of Clovis, California, Ruth Crawmer of Long Barn, California, and Mary Ellen Royer of Goshen, Indiana, one brother, David Morgan of Sonora, California, 12 grandchildren and 12 great-grandchildren.

She bore her affliction patiently and was faithful until called Home. She was a kind and loving mother and grandmother, and will be greatly missed.

Funeral services were held on February 1 at Salas Brothers' Mortuary by Daniel F. Wolf assisted by Joseph I. Cover and Joseph L. Cover. Pall bearers were six of her grandsons. Her body was laid to rest in Wood Colony Cemetery to await the Resurrection.

SAMUEL MOHLER CRAWMER, son of Andrew and Hanna Crawmer, was born May 19, 1878, near Bloomington, Illinois. He departed this life Saturday, January 11, 1969 at the Overacker Guest Home at the age of 90 years, 7 months and 22 days. After growing to young manhood in Illinois, he moved with his parents to Covert, Michigan.

On September 13, 1908 he was united in marriage to Bertha Provost of Bangor, Michigan. After living a short time in Michigan, he moved to Quinter, Kansas where he was engaged in farming. In 1913 he moved to Fairview, Missouri and lived in this community until death.

While at Quinter he, with his companion, was baptized into the church of their choice, the German Baptist, and lived true to his calling until called home.

To this union were born five children, three sons and two daughters: Norman, of Modesto, California, Marvin, of Long Barn, California, Ezra, of Fairview, Missouri, and Mrs. Kathryn Mohler, of Ripon, California.

He spent most of his life as a painter and repairing and refinishing furniture.

He leaves to mourn his passing his wife, Bertha, of the home, three sons and one daughter along with their companions, eleven grandchildren, seven great-grandchildren and other nieces and nephews and friends.

He was preceded in death by his parents, two brothers, and one infant daughter.

Even though he was bedfast the last few years of his life, he bore his burdens without complaining, ever looking unto the Lord as his personal Saviour.

Funeral services were conducted Tuesday, January 14 at 2:30 P.M. at Maple Grove Church west of Fairview, by Elder Jess Knaus, assisted by Elders Raymond Garber and Joseph Lavy.

Casket bearers were Horace Miller, Amza Harris, Laurence Lahman, Frank Reece, Richard Harter, and Lester Erisman. Burial was in the Dice Cemetery under direction of McQueen's Funeral Home.

GEORGE RUSSELL LANDIS was born at Hanford, California May 13, 1900 and departed this life January 20, 1969 in his home in Salida.

He had lived in this community much of his life.

In former times of sickness he had asked for the anointing which he received with joy. He was a member of the Old Brethren Church at Salida.

One half brother, Dean, is the only known survivor.

Funeral services were held at 2 P.M. January 23.

Hymns sung were number 498, "Nearer, My God, to Thee", one of his favorites, and number 456, "Far From These Narrow Scenes of Night". Services were conducted by Joseph L. Cover assisted by Daniel F. Wolf and Jesse E. Skiles. The body was then laid to rest in the Wood Colony Cemetery.

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### THE HOMELAND

In memory of Russell Landis

The homeland from sickness and sorrow,  
The Paradise place of the blest,  
The way to a brighter tomorrow,  
Where we shall find comfort and rest.

The haven for all here forsaken,  
The cross-bearing friends of the Lord;  
The narrow uphill road have taken,  
And follow the way of His Word.

Though weary of life's travel going,  
Of shame, disappointment and pain;  
Hopes fixed upon Life's river flowing,  
And all of God's country to gain.

Sweet sounds of melodious singing,  
Sweet visions of comfort and joy,  
The angels of blessings are bringing,  
Point upward where none can annoy.

The struggles of life will be ending,  
The battles of time will be won,  
When toil-weary pilgrims ascending,  
And all of life's labors are done.

—J. I. Cover

## HISTORICAL

## THE FIRST CRUSADE

(Continued)

## B. The Crusade of Peter the Hermit (People's Crusade)

Although the call for the Crusades was issued by Pope Urban II, many were soon giving credit to Peter the Hermit, a wandering preacher who was regarded by the common people as a man of God. This is not surprising in an age when communication was largely by word of mouth. Actually, Peter had no connection with the Crusader barons and no ecclesiastical authority. His claim as leader of the Crusades, which rapidly became legend, was based on a dream in which Jesus Christ supposedly appeared to him giving him a letter addressed to the pope. This letter commanded the pope to issue the call for the Crusades. As far as is known, there is no historical evidence to substantiate this claim; in fact it is well established that Peter never did visit Pope Urban. He did have a letter which he showed to all, hoping to prove the authenticity of his claims.

Peter was a thin, shabbily dressed man who, as a wandering preacher, was a member of a group that was esteemed above the official clergy of the church by many. Although it is true that many were charlatans, many were truly dissatisfied with the church as it existed and therefore started groups which more closely followed the truth of Christianity. For this reason it is not surprising that these men were regarded with suspicion by the church hierarchy.

As Peter's Crusade progressed and the numbers of followers increased, the kindly preacher found himself with a vast number of problems. Excited by the prospect of a "holy war for God", men, women, children, and elderly men and women vowed to "take up the cross" and follow Peter. Food became a problem which the Crusaders solved by stealing from the inhabitants of the country-

side through which they passed. At one place 4,000 Hungarians were killed in fighting with the Crusaders.

In August, 1096, the Crusaders finally reached Constantinople where, with aid of the Byzantine Emperor, they made ready for the final leg of their journey—across Asia Minor (Turkey) to the Holy Land. The emperor was apparently in a hurry to send this undisciplined band of about 40,000 on its way, having dealt previously with several smaller bands of German Crusaders whose interest was more in adventure and plunder than in the liberation of the Holy Land. Peter's followers continued on but soon became short of supplies and also found themselves in some need of protection. Peter returned to Constantinople in an attempt to obtain more supplies. In his absence the Crusaders became completely disorganized and fell victim to attack by the Turks, resulting in a bloody massacre from which few escaped. This was the end of the ill-fated People's Crusade, but Peter the Hermit was to become a legendary example for succeeding Crusaders to follow. Peter would also accompany the expedition which subsequently became known as the First Crusade.

### C. The First Crusade

The first crusade conducted with full papal authority was under the leadership of Bishop Adhemar. There were four armies which took part in this crusade, meeting as previously arranged at Constantinople. Godfrey of Bouillon led his men from Lorraine across central Europe; Bohemund led a band of Normans; Raymond of Saint-Gilles led an army of Provençals, and a fourth group was led by Robert of Normandy.

These men were the finest fighting men of Europe, largely French. Their number has been estimated from 20,000 to 600,000, but probably was somewhere around 30,000. Unlike the disorganized People's Crusade, these men came fully armed for battle. They did not trust in the providence of God alone for deliverance.

In liberating the Holy Land they would first have to win back the lands taken from the Byzantine Empire. Thus after meeting in Constantinople they gave their

allegiance to Emperor Alexius, promising to return any lands which had formerly been held by the Byzantine Empire. They were then joined by a Byzantine army composed largely of Greeks.

In 1097, the Crusaders crossed the Bosphorus eager to meet the enemy. The first action came at Nicea in June, 1097 where the Turks were defeated after a siege. They surrendered to the Crusaders following secret negotiations with the Greeks. The significance of this battle, in addition to being the first victory of the Crusade, was that it showed the Crusaders to be an excellent military force and planted seeds of distrust between the Greeks and Crusaders. Arguments arose over the spoil of the city. Reluctantly the Crusaders gave complete control of the city to the Greeks.

The Crusaders then advanced, splitting into two bands. Much to their surprise, the weaker half under the leadership of Bohemund was attacked by a larger force of Turks. By sharp tactical maneuvering this force was able to hold out until the other half of the army came. Now it was the Turks who were surprised, surrounded, and soundly defeated. The Battle of Dorylaeum, as it became known, was taken as proof that God was truly on the side of the Crusaders.

Encouraged by the victories, the Crusaders pressed onward through Asia Minor. However, they were unprepared for the hot, dry weather of the summer; many died of sunstroke and thirst. Once again dissention broke out between the Greeks and Crusaders, the Crusaders feeling that they had been betrayed by the Greeks who were guiding them. Thus far, their labors had served only to benefit the Greeks. Some Crusaders became so impatient that they left the main army to fight on their own. Notable among these were Tancred, the nephew of Bohemund, and Baldwin, younger brother of Godfrey of Bouillon. The main army continued on, determined to take Antioch.

Antioch was a large, well fortified city. Quarreling among the leaders of the army over battle plans cost the Crusaders the element of surprise. The result was a long siege lasting from October 20, 1097 to

June 3, 1098. The difficulty in taking Antioch was that the city was too large to be completely blockaded. Even though the main gates were well guarded, the inhabitants were able to obtain fresh supplies through the smaller gates. It was at this time that the break with the Greek army became complete, leaving the Crusaders alone in the siege. The end of the siege came when Firouz, a renegade Christian inhabitant of Antioch, arranged to open the gates for the Crusaders. The victory was assured as the defenders were taken completely by surprise.

In a strange turn of fate, the Crusaders had no sooner captured Antioch than they were besieged by an army of Turks under Kerbogha, who had come to relieve Antioch. Had this army come two days sooner, the Crusaders would have been decimated. At this time the Greek Army was returning to Antioch to help with the siege. Unfortunately, Stephen of Blois who defected from the Crusaders during the siege, persuaded Emperor Alexius that it was fruitless to go to Antioch as the Crusaders were surely defeated. The truth was that the Crusaders were holding out but were desperately in need of food and water. Only a miracle could save them.

The victory of the Crusaders at Antioch has been attributed to a miracle. While morale was at its lowest ebb, Peter Bartholomew, a common man from Provence claimed to have been visited by Christ and St. Andrew in his dreams. In these dreams he was told that the Crusaders had sinned and displeased God, but because of their holy purpose they were to be forgiven. As a sign it was revealed that the Holy Lance which pierced Jesus' side was buried under the pavement of a church in the city. This occurred in spite of the fact that they had viewed in Constantinople the lance which was reported to have pierced His side. At any rate, after a long search a rusty piece of iron was found under the pavement at the Church of St. Peter. Although the leaders refused to believe this was the holy lance, the effect on the common soldier was electrifying. Surely this was proof that God would lead them to victory. After two days of prayer and fasting, the emboldened Crusaders

left the city and utterly defeated the Turks. This assured Crusader domination over Antioch and the surrounding countryside.

The respite at Antioch was almost the complete undoing of the Crusade. Not only did the Crusader barons quarrel over who was to control Antioch, but Bishop Adhemar, the official leader died (August 1, 1098). This caused further confusion as many of the barons desired to be the leader. Raymond of Saint-Gilles in particular desired the title and attempted to buy his way to the position. The quarrel among the barons continued until January 5, 1099, when the common people of the army broke into open rebellion. Many of these people had seen the goal of the Crusade as the liberation of the Holy Sepulchre from the Moslems. They threatened to destroy all the cities they had conquered unless the barons would resume the march on to Jerusalem.

(Continued next issue)

—Glen Shirk

San Francisco, California

#### BIBLE WORD REVIEW

ESTEEM 1. To value highly; have a great regard for; prize. 2. To consider; regard.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Philippians 2:3) If we do esteem or "regard" each other better than ourselves, it will be easy to fulfill the new commandment Jesus gave: that we love one another. In Luke 16:15 Jesus says, "...for that which is highly esteemed among men is abomination in the sight of God." Things of the world we must not esteem or "value highly." We should, like Moses, esteem the reproach of Christ greater riches than the treasures in Egypt.

—Marvin Crammer

(Continued from page 16)

Do you think that mother and father could keep from telling anyone? I don't know but somebody told Mark and Luke, because they both told the same story in the Bible. I'm glad they did, aren't you? —Rudolph Cover

ALIVE AGAIN! Mark 5:22, Luke 8:41

In our last Bible Story we were telling how Jairus had come to Jesus and asked Him to heal his daughter that was very sick. While Jesus was on the way to the home of Jairus He was delayed by a woman who touched the hem of His garment and was healed.

Jairus, by this time, was surely getting anxious for Jesus to come as fast as possible. But before Jesus left the woman, someone came from the home of Jairus and said, "Your daughter is dead. It's no use to trouble the Master any more."

Jairus must have thought, "Ah, it's too late now; if only Jesus could have come in time!"

But Jesus heard what was said and told Jairus, "Don't be afraid, only believe, and your little girl shall live again."

When Jesus came to the house He wouldn't let anyone go in but Peter, James and John. In those days when anyone died, there were people who were called "mourners" and they would weep and wail and make a lot of noise for money. I suppose when they heard of this sick girl they thought, "She probably won't last long," and they were at the house of Jairus ready to mourn as soon as the little girl died.

Anyway, when Jesus saw all that was going on He said, "Weep not; she isn't dead; she's just sleeping."

But the mourners just laughed at Jesus, and probably someone said, "Just take a look at her; you'll see."

Jesus made them all go out of the room where the little girl lay all pale and dead. After they had all gone out but Peter, James and John and the mother and father, Jesus took the girl's hand and called, "Little girl, I say unto you, arise." It was just like we would say, "It's time to get up."

And she did wake up. She not only woke up but she got out of bed and walked around. She was alive again! Jesus said for them not to tell anybody about what happened but to give the girl something to eat. I'm sure that mother couldn't get something to eat fast enough. Her daughter had been very sick and no doubt had eaten nothing for a long time. (Continued on page 15)

# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## THE CROSS

When waves of trouble 'round me roll  
And sorrow, pain and loss,  
How sweet to think of our dear Friend  
Who died upon the cross.

When darkness seems to fill my soul,  
And all the world seems drear,  
Unto the cross of Christ I look  
And then the light appears.

Oh glorious cross; oh Calvary's brow  
Where precious blood was shed;  
Unto thy fount the Spirit's power  
Hath many a sinner led.

Then let thy glorious light shine bright  
Through ages yet to come,  
Till we shall sing the glad new song  
When we arrive at home.

By Emma Neher, 1898

Selected by her granddaughter, Thelma Wagner

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## MERCY, AND NOT SACRIFICE

Matthew, the publican, sat counting the coins as they came grudgingly from the hands of the Jewish taxpayers. It was a busy place where the despised publicans collected the taxes from their countrymen, and it was not without many quarrels and hard words that these thrifty people were persuaded to part with the money demanded by the Roman government.

But now a different sort of man approached Matthew's desk. He made no move to present His money or His protests. His manner was one of quiet authority and His words were few: "Follow me." Matthew left all, rose up, and followed Him. As he followed, he learned more of this wonderful Jesus who had called him. He saw miracles performed and heard words of truth and practical instruction and felt the power of His presence.

Matthew made a feast for this one whom he came to regard as "Master". No doubt he wanted his publican friends to meet and know this man of authority and power because he invited many of them to this feast. The scribes and Pharisees saw these publicans and began to complain to the disciples against them and against Jesus Himself. "Why eateth your Master with publicans and sinners?" Jesus heard this and answered for Himself: "They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Again later Jesus and His disciples came under the criticism of the Pharisees. This time the disciples were hungry, and though it was the sabbath, they began to pick the ears of corn from a field they were crossing. The Pharisees considered even this small amount of labor a breach of the law against working on the sabbath. "Behold thy disciples do that which is not

lawful to do upon the sabbath day." In answer, Jesus told them what David did when he and his soldiers were hungry and ate the special shewbread reserved only for the priests. "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day."

These words of Jesus, spoken twice, carry special meaning for the Pharisees. He quoted from Hosea 6:6, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." These men were very careful to observe the letter of the law regarding sacrifices and burnt offerings. But there were more important things they were neglecting. Another time Jesus told them, "...Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." Jesus did not condemn them for what they were observing of the law, but for what they were leaving out which was more important. Since they were neglecting the most important part, it made a sham of the lesser parts which they were observing.

Can this help us to understand better the importance of mercy which one translator calls "readiness to help, to spare, to forgive." We are in a season called by many professed Christians "lent" preceding the time of year that Jesus suffered, died and rose again. At this time many make some special sacrifice or deprive themselves of some foods or things they would normally indulge in. This is intended as preparation for the celebration of the death and resurrection of Jesus and the atonement He accomplished. We do not wish to condemn this practice if it can bring someone closer to Christ. But if it is done without the accompanying virtues of mercy, love, kindness, faith, then it would come under Christ's condemnation as did the lop-sided attitudes of the Pharisees.

Sacrifices were related to sins. They were ordered by God to teach the Hebrews the consequences of sins and the price of the remission of sins. "Without shed-

ding of blood there is no remission." (Hebrews 9:22) But the blood of bulls and goats could never take away sins. It was impossible. (Hebrews 10:4) It could only point to the perfect sacrifice of Jesus on the cross where He shed His blood for the redemption of men. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Jesus' body was prepared and offered as a perfect sacrifice. He was offered once for all and there is no other sacrifice for sins.

God has also given us bodies and we are to present them as a living sacrifice, holy, acceptable unto God. (Romans 12:1) But this is not an offering for sin. It is only our reasonable service. May we always remember that no amount of sacrifice we can make can atone for our sins or for the sins of anyone else. No amount of penance, abstinence, or payment can make us clean. We must come to Jesus Christ, the sin-bearer, and there be washed in His blood and we will be whiter than snow. Then we become sons and servants of God, and we have reasonable services to perform.

If we wish to really draw near to God in this season as we consider the time when Jesus shed His blood for us, let us listen to His words. Let us learn what meaneth, "I will have mercy, and not sacrifice." How much we need to improve in the practice of mercy and brotherly kindness and charity. Jesus was not ashamed or too proud to eat with the publicans because He came not to call the righteous but sinners to repentance. Here was an opportunity to contact the very ones He came to save. The Gospel is still for sinners. There is mercy for sinners who know and confess their sins. May we pass along this good news of salvation remembering to keep the same attitude that Jesus has of mercy and kindness.

Mercy and kindness also must show in our dealings with each other. We pray "Forgive us our debts as we forgive our debtors." But many times we find we are unmerciful even to those we should love the most. We say, "He should have known better." or "How could anyone do such a thing or say such a thing?" But to have

harmony and to increase fellowship and love for each other, we need this quality of mercy—"readiness to help, to spare, to forgive."

Sacrifice is a service given to men and can be accomplished without really knowing or pleasing God. But mercy "is an attribute to God Himself." To accomplish it is pleasing to God and has its reward in mercy for ourselves. "Blessed are the merciful for they shall shall obtain mercy." —L.C.

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### "BOOKS! BOOKS! BOOKS!"

This was the call of the teacher of about one hundred years ago, summoning his charges to cease their play and to come into the schoolroom for study.

There was a blend of seriousness and good humour in my father's voice as he used to tell of this good teacher who had contributed much to his young life. We know now that the books were of a high standard. Transferring their contents to youthful minds was a serious business. Learning is still a very serious matter in each one's life.

It is thought that much of the wisdom of the ancients and even public records were stored in the minds of certain people with trained memories for this purpose. Some remarkable examples of this have reached down to our day. However, records of large libraries in cities of Abraham's time and before, all speak of man's desire to read and to be informed. In books we have man's studied best.

Books and reading material are still increasing with the end nowhere in sight even as in Solomon's time. Radio, T.V. and film seem to only increase the steady stream of printed material from the presses. New libraries are being planned with great confidence.

There is a wide sale of Bibles in most of the known languages. Good Bible-honoring and Bible-based books are available in this country and many others. A new book a month might well be possible to limited incomes. A well chosen library can pay rich dividends for years to come.

It is impossible to measure the power of the printed page. Information and suggestion are potent factors in our lives. But it is not always easy to draw the line between good and bad literature.

John Gutenberg, often called "Father of Printing" is said to have been almost overwhelmed and torn with mixed emotions as he envisioned the great potentiality for both good and evil in the art of printing. Could he be here now to view the colossal stacks of printed material, no doubt he would feel that his highest hopes and worst fears are being realized.

Jesus said, "Take heed therefore how ye hear. For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." (Luke 8:18) Much of today's "hearing" is done by reading and viewing. We must use faith in our selections and not wander off into sinful literature fields of unbelief and sin. Our choosing in this matter of good or evil marks the fullness or emptiness of our lives. God measures it back to us as we do or do not exercise faith in Him. Good reading strengthens and broadens the mind. It helps to develop latent unused talents and powers within us. Vision is brightened and understanding clarified in this blessed employment.

Bad reading and viewing inflames the lusts and pride of the sinful, fallen nature and, as a narcotic, deadens the sensibilities and desire for better things.

"We must keep ourselves informed," we say, so we spend time and money (How much a day?) on the daily grist of news. Our Lord warns all of us, "Take heed how ye hear." Reading, listening and viewing are all channels of entry to mind and soul.. In ceasing to pray and leaving these channels of entry unguarded may well make spiritual cripples of us or even worse.

Words and the grouping of words are vehicles for carrying thoughts and ideas. Rest assured that good reading in faith will help to build a good vocabulary and will also make the mind and sensibilities receptive and quick to appreciate the works of God all about us. There are "sermons in sticks and stones," as someone said. All nature carries God's message to hearts quick-

ened by the Spirit of God. God has His own libraries awaiting our perusal every day: a vast wonderland indeed that speaks a universal language of praise to God.

General Lee of Civil war fame is said to have been heart-stricken when he learned that his daughters were reading novels in his absence, and he wrote letters of reproof for wasting valuable time and exposing their youthful minds to folly.

Both mental and spiritual problems are involved when feeding the mind on the thoughts of others. What would seem to be neutral teaching or suggestions must not be accepted on its face value. As the outer body grows and develops on natural food, so the inner self feeds on the truth; either that or bitter, woeful loss.

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#### AN OLD HYMN

My feet often times grow weary  
When traveling life's toilsome way,  
And then to find strength and comfort  
I go and in secret I pray.

I enter and close the door;  
Jesus and I talk it o'er.  
He comforts, He strengthens and cheers me,  
And I am discouraged no more.

—Selected by Stella Flora

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Reading is inexpensive entertainment. Over-indulgence leads to mental indigestion, with the mind "wool-gathering" here and there while reliving and savoring the story over and over. Wasted time, wasted energy and lost opportunities tend to feelings of frustration, pessimism and dissatisfaction. Mental absorption of questionable and borderline books hardens the heart toward God and sears the conscience to sin and evil.

Questionable and bad reading can easily become a habit that reduces one's soul to slavery as bad as narcotics or alcohol, and will be as hard to break. There is no place to stop. Unseen, evil forces approach and molest the mind in unexpected places. A Christian who indulges should know that his testimony and peace of

mind are at stake. Unless there is repentance and confession to God, the situation can only get worse.

Reading a book to see how bad it is, is a delusion of Satan. Whether the super criticism of the skeptic from the heights of educational folly, the subverting of the truth by false prophets, or the depths of blasphemy, profanity and gutter-wallowing; all are alike dangerous and designed by the wicked one to rob us of the precious truth found in our wonderful Lord Jesus. It is so easy to sin vicariously in sympathy with the portrayed high and low sins of mankind.

While considering this we must also notice the power of penetration by these "fiery darts" of the wicked one. They assail both eye and ear gates to strike deep into a life and leave a poison on the mind and memory that might well linger long there with sad results. We might as well carry a poisonous reptile in our clothing. We should understand that evil spirits accompany bad books and films to do the devil's work in the heart, in the home and in the church.

In this awful avalanche of evil books and film of today, many apparent strongholds for God are being swept away as with a tidal wave. We must not despair; we still have God's Word, the Rock of Ages. The Bible is still going forth in great power in most of the different languages. Satan's scientific lies and base allurements are being challenged by courageous men in positive terms. Spiritual writings of the past contain much present-day truth.

Necessary as it is to shun these evil books and films, it is not enough of itself. The Spirit-enlightened mind seeks for added vision and strength from God at whatever cost. We come to God's Book again and again asking, seeking, knocking. And God gives—O how richly He gives help in just the right place. Gifted writers and speakers have done much and will continue to do more as we importune God. They bear a great responsibility indeed, and are especially needed by the young, impressionable minds of believers. Good pieces of literature are treasure boxes of truth, ready at a moment's notice.

Reading and viewing for the Christian must be with

a fixed purpose and should be so named in the mind. "Study," said the Apostle Paul, but like the children of a hundred years ago, we would rather play. There should be a victory in our mental and spiritual absorption of knowledge where we are lead by the Holy Spirit to good teachers and good books.

A good classification of good literature is found in I Corinthians 12:28 in the word "helps". It is a great help to know what other Christians have learned. Not only so, but a Bible-based mind needs to do some exploring, investigating and much comparing. Studies in trades and in business are becoming more and more necessary in making a living. Reading is recognized as a basic study and acquirement.

The Apostle Paul writing in his cell (II Timothy 4:13) wished for his cloak to help him keep warm, but his appeal, "Especially the parchments," shows his great need for good literature. It might well have been included in his final instruction in Philippians 4:8, "Whatsoever things are true...honest...just...pure...lovely and of good report; if there be any virtue, if there be any praise, think on these things."

—James D. Cover

Modesto, California

### THE BIBLE

The Bible is the mind of God,  
Its thoughts are deep and pure.  
The words this precious book records,  
Forever shall endure.

It is a plan on which we see  
And read the Father's will.  
The glory of His worthy name,  
All heaven and earth does fill.

God's servants in the days of yore,  
Transcribed His words and mind.  
His mighty works and wondrous deeds,  
Are in this book combined.

Compassion, love and sympathy  
Are on its page enscrolled.  
He does the sweetness of His name  
To human hearts unfold.

The Bible is the Book of books,  
A message from on high.  
Embrace it now while yet we live,  
You'll need it when you die.  
The author of this book divine,  
Each page with truth has blest.  
'Tis He who simply calls to us:  
"Come to me and rest."

Selected by Dora Royer

#### WILL HISTORY REPEAT?

One of the most widely read books of all time is "The Decline and Fall of the Roman Empire." Written in 1788 by Edward Gibbon, it sets forth five basic reasons why that great civilization withered and died. These were:

—The undermining of the dignity and sanctity of the home, which is the basis for human society.

—Higher and higher taxes; the spending of public money for free bread and circuses for the populace.

—The mad craze for pleasure; sports becoming every year more exciting, more brutal, more immoral.

—The building of great armaments when the real enemy was within—the decay of individual responsibility.

—The decay of religion; faith fading into mere form, losing touch with life, losing power to guide the people.

The oft-heard warning that "history repeats itself" has an ominous meaning in the light of the above.

Selected by Clay Wagner  
from the "P.G.&E. Progress"

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HISTORICAL  
THE FIRST CRUSADE

(Continued)

The respite at Antioch was almost the complete undoing of the Crusade. Not only did the Crusader barons quarrel over who was to control Antioch, but Bishop Adhemar, the official leader died (August 1, 1098). This caused further confusion as many of the barons desired to be the leader. Raymond of Saint-Gilles in particular desired the title and attempted to buy his way to the position. The quarrel among the barons continued until January 5, 1099, when the common people of the army broke into open rebellion. Many of these people had seen the goal of the Crusade as the liberation of the Holy Sepulchre from the Moslems. They threatened to destroy all the cities they had conquered unless the barons would resume the march on to Jerusalem.

On January 13, 1099, the march resumed with Raymond of Saint-Gilles at its head. He had won the coveted post as leader by offering to lead the army on to Jerusalem—barefoot and dressed in sackcloth. The remainder of the quarreling barons stayed at Antioch. Raymond's army was now reduced to about 6,000, but the Moslems still held the European invaders in awe from earlier successes. Raymond was able to conquer many Syrian towns but required the assistance of Godfrey, a rival baron, to take Arqa—a mission which was unnecessary to the outcome of the Crusade other than increasing the spoils.

It was on this march that Peter Bartholomew was put to the test. He was still clinging to the vision of the Holy Lance in spite of increased feelings that the lance was no more than a piece of rusty iron. Finally Arnulf Malecorne, chaplain to the Duke of Normandy challenged Peter to prove the authenticity of the lance by submitting to an ordeal by fire. The challenge of the chaplain was readily accepted. About two weeks

later Peter died of massive burns. The effect of this was to discredit the lance and Raymond of Saint-Gilles who had held it to be genuine while Godfrey of Bouillon became the popular leader.

The Crusaders finally reached Jerusalem on June 7, 1099. This was the goal for which they had been striving for three years. It was said that the joy of the men was such that no man was able to hold back the tears. The final struggle remained, however. At this particular time the area surrounding Jerusalem was extremely hot. In addition, the Moslems had ample time to prepare for the anticipated siege and had poisoned water in some wells and had stopped up others. The men were now weary after a long march, and supplies were dangerously low. It was questionable whether the initial joy at reaching the desired goal would compensate for the lack of supplies. Would the morale of the Crusaders remain high in the face of adversity?

The first assault on Jerusalem on June 13, 1099 was a complete failure costing many lives. It became obvious that Jerusalem was so well fortified that massive engines of war would have to be constructed. Thus the armies waited while three large wooden siege towers were constructed by the engineers and carpenters under Godfrey, Raymond, and Tancred who had rejoined the main Crusader army. During this time Peter the Hermit led many to the Jordan River where he baptized them.

When the assault towers were finally completed one month after the siege began, a second assault was begun on July 13, 1099. The battle continued fiercely for two days until Godfrey and his brother Eustace were able to breach the walls. With the Crusaders inside Jerusalem, the pitch of the battle increased. They were now determined to gain complete victory or die, while the Moslems fought with a ferocity that showed they would allow only a very costly victory. The result was a massacre which has been regarded as one of the great crimes of history. Even with victory assured those who claimed to be "soldiers of Christ" continued the senseless slaughter of men, women and children. The entire Jewish community was shut in the synagogue

and consumed in a fire set by Crusaders. Historians are generally agreed that very few of the inhabitants of Jerusalem escaped the slaughter. When the battle was over an estimated 40,000, mostly innocent civilians, had been killed.

Before the slaughter was complete the Crusader barons gathered at the Church of the Holy Sepulcher. With tears of joy they knelt at the place where the body of Jesus was said to have been laid. "To each one it seemed as though he saw the body of Jesus Christ still lying there, all dead..."<sup>1</sup> Jerusalem had been delivered from the hands of the infidel. Swiftly the tidings were sent back to Europe. Before the news could reach him, however, Pope Urban II died on July 29, 1099.

All that now remained for the Crusaders was to select who should remain as King of Jerusalem. Once again, Godfrey of Bouillon and Raymond of Saint-Gilles found themselves opposing each other for the position of leadership. Godfrey was selected because of his piety and natural ability as a leader. With the Kingdom of Jerusalem thus established many of the Crusaders were to begin the long journey homeward.

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1. The Crusades, Harold Lamb.
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—Glen Shirk  
San Francisco

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#### COMMUNION NOTICE

We, the members of the Old Brethren Church in Canada, Ohio, and Indiana have chosen April 5 and 6 as the date for our Spring Communion to be held at the Wakarusa meeting house, the Lord willing.

We extend a hearty invitation for all who can to come and be with us at that time.

—Elmer Brovont

## THE BORDER LINE

In Memory of Anna May Bowman.

We come to the Border Line, where time and eternity are close together, where meeting and parting takes place at birth and death, in the twilight of the dimming lights of time that glow along the border line of the darkening of the setting sun. No penetrating rays of earthly light illuminates the land of death where flows the dark river, for the Border Line has its place excluding all that is earthly, and only the lantern of the faith of Jesus lights the way of the lonely sojourner faring forth across this darksome Border Line where angels of eternal light await the crossing of the Christian pilgrim emerging into the angelic lighted rays where each faithful traveller is welcomed and escorted home to the glory land of rest. When Jesus comes He breaks throught the Border Line which will pass away with heaven and earth.

Mother has gone just passing on  
The road to peace and rest;  
The way was long, sorrow and song,  
Sun setting in the west.

Sister has passed to home at last  
Away from loved ones here;  
But coming to, beyond the blue,  
To meet with those so dear.

Companion gone to glorious dawn  
To rest in slumberland,  
In calm repose, no tempest blows  
Upon that golden strand.

Faithful and true, willing to do  
The simple Christian life;  
Trying to stay far and away  
From all the ways of strife.

A light to shine patient and fine  
Upon the City hill,

To be at peace, bid trouble cease,  
A mother's place to fill.

We travel on till day is gone,  
The battle to be won,  
To meet at last when storms are past,  
And all our labor done.

—J. I. Cover

#### BIBLE WORD REVIEW

**RUDIMENT**— The first principle or element from which development takes place; that which is in an undeveloped state; an unformed or unfinished beginning; an element or first principle of any art or science; especially in the plural; the beginnings, first steps, or introduction to any branch of knowledge; the elements or elementary notions.

The great difference between the Christian viewpoint and that of the worldly-minded person is that the Christian sees with an eye of faith the things which are revealed by the Spirit. The worldly, or unregenerated person sees only from a point of material reasoning, which is often influenced by traditions and philosophies of men.

The Apostle Paul warns the Colossians to "Beware lest any man spoil (rob) you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Col. 2:8)

We, as Christians today, need to beware also. How tragic it would be for anyone to be robbed of the sweet relationship which is ours in Christ. Today, as perhaps never before, the materialistic elements of the world are making inroads upon Christendom. The Word of God is under attack from all angles, and even some influential religious leaders are denying its divine truth and authority. But perhaps more deceptive are the subtle philosophies which infer that the Bible is out-dated and impractical for us now. Surely it behooves us to beware in these perilous times.

—Marvin Crammer

## CHILDREN'S PAGE

Matt. 15:21-28

CRUMBS FROM THE MASTER'S TABLE Mark 7:24-30

After Jesus had taught and healed many people in the land of Galilee He traveled to the Mediterranean coast and then northward to the country of Phenicia. This was a country outside of the land of Israel, and His disciples probably wondered what Jesus was doing away from the chosen people of God. But Jesus had something to teach them. As they came to the country that is between the cities of Tyre and Sidon, Jesus entered a house hoping that no one would know where He was. I suppose He was tired and needed to rest, but His fame had spread even to foreign lands and He could not be hid.

A woman who was a Greek came to Jesus and fell at His feet and said, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

At first Jesus didn't answer her, and His disciples said, "Send her away."

Then Jesus answered the woman and said, "I was only sent unto the lost sheep of the house of Israel." (or to the people of Israel.)

Then the woman came and worshipped Jesus, saying, "Lord, help me."

Surely this must have touched the heart of Jesus, but He replied, "It isn't right to take the children's bread and to cast it to dogs."

The woman knew that Jesus had the power to heal her daughter and that no one else did. She was determined not to give up and said, "True, Lord; yet the dogs eat of the crumbs which fall from their masters' table."

Then Jesus answered, "O woman, great is thy faith: be it unto thee even as thou wilt."

And when the woman went to her house she found her daughter lying on a bed and in her right mind. She was completely healed as only Jesus can heal.

Let us remember to ask Jesus to help us when we have need. Jesus has the power to do anything, and He will always do what is best for us.

—Rudolph E. Cover

# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## THE WAITING TIME

There are days of deepest sorrow,

In the seasons of our life.

There are wild despairing moments;

There are hours of deepest strife.

There are hours of stony anguish

When the tears refuse to fall.

But the waiting time, my brother,

Is the hardest time of all.

Youth and love are oft impatient,

Seeking things beyond their reach,

And the heart grows faint with hoping

Ere it learns what life can teach.

But before the fruits be gathered,

We must see the blossoms fall,

And the waiting time, my brother,

Is the hardest time of all.

When at length we've learned the lesson,

That God knoweth what is best,

And the silent resignation

Makes the spirit calm and blest;

But perchance the day is coming

For the changing of our fate

When our hearts will thank Him meekly

That He taught us how to wait.

Selected by Bertie Baker

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## RESURRECTION REALITY

David Hume, the English skeptic of the previous century, once said, "I never saw a man rise from the dead; therefore I do not believe in the resurrection." David Hume had the idea that unless he saw someone rise from the dead it could not possibly happen. The skeptic always sets up his own mind as the last judge, his own experience as the last testing ground for reality. The Christian faith has had as one of its basic beliefs ever since the beginning that Jesus Christ rose from the dead and that the tomb where He lay is empty. Has the believer been duped? Has the church been misled? Is the skeptic right?

We do not believe the resurrection is a fabrication. We believe it is a reality. It does not appear that the disciples who wrote the Gospels were in any sense duped. To focus our attention on resurrection reality we select Luke 24 as the basis of our arguments which we trust will surely bolster our faith in the reality of the resurrection.

Who wrote the Gospel? Traditionally, Luke the physician wrote it. He was a Greek. The Greeks, we learn, were men who brought to birth the scientific age. Luke, the Greek, lived in a day when there was a knowledge explosion. The Apostle Paul said, "Greeks seek after wisdom." Luke, the Greek, was trained in the art of thinking. He knew what it was to seek after wisdom. Yet he wrote with candor and certainty about the resurrection of Jesus Christ.

Luke was more than just an ordinary Greek. He was a medical doctor. He was interested in helping the sick get well; in keeping the well from getting sick. His prime interest was to save life. Once death came, however, he was taught to accept it as final. He would hardly have expected to bring back to life one who had

died. Yet it was Luke, the Greek, the scientist, the doctor, who gave us some of the most salient facts about the resurrection of Christ. He said he traced out everything accurately from the beginning (1:1-4), and in this twenty-fourth chapter he put the capsheaf on the ministry of Jesus of Nazareth with the report that He rose from the dead. Take care therefore if you argue against him! He has every advantage, being scientifically trained and a medical doctor. He said with confidence, "Jesus Christ rose from the dead." Resurrection reality is established by the one who reported it.

When you begin to read Luke 24, you find already in the second verse that the stone was rolled away from the sepulcher. It was not of any concern as to how the stone was rolled away. The fact is simply stated. When women came to the tomb, they found the stone rolled away from the sepulcher. There it was. The door of the sepulcher was open for all to see. The tomb was empty! The women who came and found the stone rolled away and the tomb empty had come with their spices and ointments to honor the dead. They entered it and found not the body of the Lord Jesus. The object of their mission was never fulfilled.

But the stone was rolled away and the tomb was empty for all to see. Resurrection reality is established by the empty tomb.

The doctor did not stop with the empty tomb. He brought forth the witnesses. Who were they? First were the two men in shining garments who said, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." He is not here but He is risen! Remember! Two men in shining garments witnessed to the resurrection.

The women—who were they? They were Mary Magdalene, Joanna, Mary the mother of James, and "other women that were with them, which told these things unto the apostles." Some were named; some unnamed. You see them—frightened, startled, excited, bursting with news. He

is risen! The tomb is empty! Peter, curious Peter, struck out for the sepulcher and ran to it, looked in, saw the linen clothes laid by themselves, and departed wondering within himself at that which had come to pass. Later in verse 34 the report is given that Peter saw the risen Lord. He saw the empty tomb. He saw the risen Lord.

It was the men. It was the women. It was Peter. It was Cleopas and his companion journeying by foot to Emmaus and discussing the events of recent days when One joined them and walked along inquiring of their sorrow. By the discussion between them He learned that one, Jesus of Nazareth, had been crucified, had been buried, and now certain women had been to the tomb and reported that He had risen from the dead. It was only in the breaking of bread in the home at Emmaus that Cleopas and his companion knew Him and He vanished out of their sight.

The eleven also were witnesses. Cleopas and his companion hurried back to Jerusalem, found the eleven and others who reported, "The Lord is risen indeed, and hath appeared to Simon." They told and told again their experience of meeting the Master and that in the breaking of bread they had recognized Him.

You have them: witnesses of heaven and earth, men of integrity, women of integrity, named, who say, "He is risen from the dead." Resurrection reality is established by faithful witnesses.

But this was not all; there was the Master Himself. He came to them while they were recounting the experiences of the day. He stood among them and said, "Peace be unto you." Here was proof positive, for the One who was crucified had risen from the dead and stood before them. He showed them His hands and feet and said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." But while they were still doubting that this could possibly be the Lord and Savior, He asked for a piece of broiled fish and honeycomb and ate it before them. Jesus Christ, Himself, the Master, stood among them, spoke peace to them, showed them that it was the same body in which He was

crucified—that He arose from the dead. Resurrection reality is established as the writer sets before us the Master Himself.

Luke did not stop with the empty tomb, with the witnesses, with the Master, but moved on to the message. From the mouth of Jesus he quoted it, "Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations..." Man is out of joint, out of step with the holy God. God provided the atonement when He graciously offered His own Son to be the sacrifice and Savior of man. By repentance and confession man who is out of step with God can find forgiveness and remission of sins. He died to atone for our sins. He rose for our justification. God has set aside in Christ the sentence of death that hangs over all mankind. We have a living Savior. Resurrection reality is established in the work of grace which makes sons of God out of believers of all nations.

The arguments for resurrection reality have been set in array. The author, a scientific man, would hardly have been duped when the witness came that the tomb was empty. He would have gone and investigated. No doubt he did. He could have talked with the women who were there. No doubt he did. He could have talked with Peter, Cleopas and his companion. No doubt he did. The witnesses said the tomb was empty. They reported that the Master had stood among them with peace, had shown them His hands and feet, had eaten. Here was one who died and rose again so that repentance and remission of sins might be preached to all nations. We accept the record as true. "He is not here; He is risen." Amen.

By J. Otis Yoder

Selected from the "Gospel Herald"

"Faith is the substance of things hoped for, the evidence of things not seen." Therefore faith shouts the victory when victory is not seen.

From the "Evangel Herald"

## THE LORD'S DAY

"This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalm 118:24)

According to the context, this verse refers to the day of salvation, the day of Jesus Christ. Symbolic of this day of grace is the Lord's day—the first day of the week. On this day Jesus rose to claim victory over death and over the adversary who brought about death. Each week we have the privilege, if we will, of honoring this great accomplishment of our Lord's by remembering His day.

Though this day seems similar to the Jewish sabbath and is sometimes called the sabbath, it really is not. Neither can it be observed like the sabbath. The sabbath called for special sacrifices, limited travel and ceasing from work. The sabbath is fulfilled in the life of the Christian when he "ceases from his own works" and enters into God's rest. On the Lord's day we celebrate new life. Instead of taking the life of beasts and birds and resting into inactivity, we have a day of worship, dedication and publishing the Gospel of Jesus Christ. A new era with new life and new hopes also calls for a new day of worship.

Since the early church, Christians have been assembling for worship on the Lord's day. But there is a trend now in some circles to shorten and de-emphasize this service. In some cases it is held early so it will not interfere with the more exciting activities of the day such as boating, fishing, skiing and picnicking.

But let us follow the words of the writer of the epistle to the Hebrews: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." This day can be a rest in the sense that it is a break from our weekly routine of business. But let us not think that our observance of this day is pleasing to Christ if we use it merely as a time to catch up on our sleep, or idly read worldly books and magazines, or plan the next week's work, or

"get away for the day." Or if we simply do nothing on Sunday, we may as well be on our regular jobs or work at something constructive. Activities, meditations and thoughts that are not right on the Lord's day are also wrong the rest of the week.

We can rest on the Lord's day. We can read good things. Let us keep this day principally for the things of God—for fellowship which we all need so greatly—for prayer and meditation, and for service to Christ. This is one time each week when we can say, "Lord, I work six days for my living. This first day I will devote to the promotion of Thy cause." Then our whole week will be a blessed one. —L.C.

This is the day the Lord hath made,

He calls the hours His own;

Let heaven rejoice, let earth be glad,

And praise surround His throne

Today He rose and left the dead,

And Satan's empire fell;

Today may saints their triumph spread,

And all His wonders tell.

This day we give to holy joys,

This day to heaven belongs;

Raised to new life, we will employ

In melody our tongues.

Hosannah, the anointed King,

Of Israel's holy Son;

Help us, O Lord, descend and bring

Salvation from thy throne.

Hymn 102

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### HARBINGERS OF PEACE

For centuries mankind has been seeking for ways of peace and in quest for solutions to resolve the issues of war. We recall that Christ did not promise cessation from conflict, but rather, He said there would be "wars and rumors of wars."

Fame and honor are bestowed upon those who have won

triumphs on the field of battle. For an example, the Gettysburg Battlefield of the Civil War is dotted with monuments everywhere giving recognition to those who fought and died on this gory field of conflict.

There are equestrian statues of famous generals over the grounds. We were told that the placing of the horses feet indicated whether the rider was wounded or killed or if he came through unhurt. If the four feet were down, the horseman came through uninjured, as was the case with Gen. Robert E. Lee. If one hoof was lifted, this would mean the officer had been wounded, but if two hooves were raised, then the horseman had been killed in this terrible battle.

It is not the purpose of this theme, however, to speak of a peace obtained through the art of war, but rather to give mention to some whose lives bear record to the conquests of peace—peacemakers whom Christ was pleased to call "The children of God."

It was our privilege this past fall to visit the birthplace of John Greenleaf Whittier, the 200 year old homestead near Haverhill, Massachusetts.

Thomas Whittier, the great-great-grandfather of the poet, settled in this locality around the year of 1640. He is said to have been a man of huge stature weighing three hundred pounds. He was a large man physically but was noted not only for the "heaviness of his hand, but for his justice of dealings." He made friends with the Indians far and wide, and during the dreadful Duston raid, his home was unmolested.

One must appreciate also the far-sightedness which prompted Thomas Whittier to choose the site he did to build a home, for this was to house five generations of Whittiers. It was in the area of Fernside Brook which could furnish the water power needed. His choice was appreciated, as the following verse from his great-great-grandson poet expresses:

Wise was the choice which led our sires  
To kindle here their household fires  
And share the large content of all  
Whose lines in pleasant places fall.  
More dear as years on years advance

We prize the old inheritance.

Thomas Whittier and his family of ten children lived in a log cabin for forty one years. His five sons were over six feet in height. At the age of 68 he built the spacious farmhouse which remains so well preserved to this day. He was mindful, too, to bring the first bee hive to the parish.

The only monument to the memory of this man of peace is a simple granite shaft in a little grassy plot surrounded by a stone enclosure.

A strong garrison house was built in the vicinity of the Whittiers as a refuge in case of an Indian raid. This was not used by the Whittiers. It is said that during one of these raids, the Indians, whose faces were covered with war paint, peered through the kitchen windows at the peaceful Quaker family, but they remained in their home.

According to the records, it was John Greenleaf Whittier's great-grandmother, Mary Peaslee, who brought the Quaker beliefs to the Whittier family. Thomas Whittier was not a Quaker but was a friend of George Fox and was in sympathy with their beliefs.

The desk of great-grandfather, Joseph, (husband of Mary Peaslee) is in the large kitchen-sitting room at the Whittier birthplace. It was on this desk that the poet wrote his first rhymes as well as his last poem in his 85th year, and also his first pamphlet on anti-slavery, "Justice and Expediency."

Many of his poems were in the anti-slavery group. He gave much of himself to the cause, even at his own peril. He was attending the fifth day meeting at the Quaker meeting house in Amesburg when he heard the bells proclaiming the Constitutional Amendment abolishing slavery. It is said the poem, "Laus Deo" came to him as he sat listening to the bells. He said the verses really "wrote themselves." He had given thirty years of his life to bring about this event, and his whole life went out in praise to God. Here are two of the verses:

"Ring and swing,  
Bells of joy! On morning's wing

Send the song of praise abroad!  
With a sound of broken chains;  
Tell the nations that He reigns  
Who alone is Lord and God.

"How they pale  
Ancient myth and song and tale,  
In this wonder of our days,  
When the cruel rod of war  
Blossoms white with righteous law,  
And the wrath of man is praise!

Yes, these have served their day and generation.  
Though no monuments have been raised to these great and  
good men, they have left their footprints on the "sands  
of time." We close with John Greenleaf Whittier's verse,  
and make it our own meditation and prayer.

"Our lives are albums written through  
With good or ill, with false or true;  
And as the blessed angels turn  
The pages of our years,  
God grant they read the good with smiles,  
And blot the ill with tears."

—Miriam E. Hanson  
Dayton, Ohio

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#### PRESS ON

Are you discouraged? Press on; don't give way;  
Know there will come a brighter new day.

Are you dismayed? Cast out all fear.  
Be of good courage; God is right here.

Are you distracted? Surrender self-will.  
Today you may hear His "Peace, be still."

Are you disparaged? Cleave to the right;  
God will defend you; walk in the light.

From "The Grit"  
Selected by Mary Lavy

## HISTORICAL

## THE CRUSADES

## THE FRANKISH STATES

The First Crusade resulted in victory for the Crusaders and the establishment of four feudal states along the eastern Mediterranean coast, comprising a narrow strip of land about 400 miles long. These were Antioch, Edessa (which was east of Antioch and completely inland), Tripolis, and Jerusalem. Because the Crusaders who remained to govern this area were mostly French, these states were patterned after the French feudal model and became known as the Frankish States. The original plan was for these states to become vassal states of the Roman Church with the Patriarch of Jerusalem ruling as regent for the pope. However, this plan was dealt a blow when Godfrey was selected as ruler of Jerusalem, and all hope of an ecclesiastical state vanished a year later when Baldwin I of Edessa succeeded his brother Godfrey and was named king of Jerusalem. While these states were, in theory, independent of each other, Jerusalem, because it was the site of the Holy Sepulchre, was pre-eminent.

The number of Europeans that remained to defend and govern these states was pitifully few when compared with the resident Moslems, making it surprising that these states were able to exist. Indeed one of Baldwin's chief problems on learning that he had been named to succeed Godfrey was to make his way safely from Edessa to Jerusalem. Because of the lack of men and funds for the defense of the area, the burden of defense rested on the Knights of St. John (Hospitallars) and the Knights of the Temple (Templars). These were two religious-military orders who were highly favored by the pope. Originally the Knights of St. John had been established to provide hospitals and lodging as well as protection for pilgrims to the Holy Land prior to the First Crusade. Defense for the area was provided

for in the form of strategic fortresses located throughout the states. These two orders maintained an intense rivalry which was to contribute to the instability of the area.

While the Crusader States were founded by the armies of the Latin or Roman Church, few members of this church lived there. While more Christians lived in the towns than formerly, many were Syrian or Byzantine Christians. There were also large numbers of Monophysites (Jacobites) who were considered heretics by the papacy. At this time many still hoped that the breach between the Roman Church and the Byzantine Church could be healed. This breach was widened by the desire of the Crusaders to have a Latin Patriarch over Jerusalem in place of the Byzantine Patriarch. Eventually with the death of the Byzantine Patriarch a Latin Patriarch was appointed over Jerusalem. His political power remained secondary to King Baldwin's however. Even though Christianity was in ascendancy in the Frankish States, it should be remembered that the area had had a large Moslem population prior to the First Crusade, and large numbers of Moslems still lived in the country.

As might be imagined, the political situation of the Frankish States was extremely complex. While the major division seemed to be between the Christians and the Moslems, there remained many divisions among both groups. As has already been pointed out, the Christians were split into many smaller groups based not only on national and regional interests but on a doctrinal basis as well. Certainly personal advancement was a divisive factor in many cases. In addition to the rivalry between the Templars and the Hospitallars and the feuds between the various Crusader barons, there was competition between Genoa, Venice and Pisa for the trading rights and port facilities in the area. These cities, to be sure, contributed men and material to the defense of the area and many supplies as well, but they also contributed to instability of the political situation.

No doubt one of the factors which allowed for the

initial victory of the Crusaders and the existence of the states was the divided condition of the Moslems themselves. Contrary to the belief of many, the Moslems were not of one national background. Included were Arabs, Egyptians, Syrians, and Turks. At that time there were two great Moslem empires centered in Bagdad and Cairo. The Holy Land had long been a buffer zone for these two and had passed from one to the other as their fortunes waxed and waned. The real loss was not the land but the defeat of Christianity over Islam. The land had been troublesome to administer because of the numbers of Christians living there. Although the Crusaders were resisted by the inhabitants of the land, it was not as though the population was losing its independence but rather gaining a new conqueror.

The Frankish rule might have been tolerable for the Moslems had it not been for the extreme religious intolerance of the Western Europeans. They were conditioned to believe that the Moslems had no rights as they were infidels. This was first shown by the extreme slaughter of the Moslem residents of Jerusalem.

Of all the states, the Crusader's hold on the County of Edessa (the inland state) was most precarious. As early as 1127 A.D. there were threats from the Moslem armies who were beginning to unite under Zangi, Atabeg of Mosul. He was intensely interested in the cause of Islam and began a campaign against the Franks which was as fervant as that of the Europeans in the First Crusade. In 1144 A.D. he was able to take Edessa from the Crusaders. This was to mark the beginning of the decline of the European domination of this area and was the impetus for the calling of the Second Crusade.

—Glen Shirk

San Francisco, California

Nicotine is a fast-acting poison. Fifty milligrams will kill a human if injected into a vein. Each cigarette contains approximately 20 milligrams of nicotine, but only a small amount is taken in by the body.

Selected

## BIBLE WORD REVIEW

INIQUITY— Unequal; lack of righteousness or justice; wickedness; sin; a wicked or unjust act.

In scripture this word is often used in connection with the word "sin", and it is very closely related to it. Sin, however, may be the stronger of the two words.

The Apostle John tells us that "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (I John 3:4) In Romans 5:13, Paul explains that sin is not imputed where there is no law. This indicates to us that sin is a wilful act of disobedience, whereas iniquity may be committed in ignorance.

The wickedness of heathen nations and cities of Old Testament times was often referred to as their iniquities, for which they were sometimes destroyed, as was the case with Sodom and Gomorrah.

The basic nature of humanity is selfish. Therefore unregenerated man, without the guiding influence of the Holy Spirit, is by nature a worker of iniquity.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." (II Timothy 2:19)

—Marvin Crammer

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I am my neighbor's Bible;  
He reads me when we meet.  
Today he reads me in my home,  
Tomorrow in the street.  
We may be relative or friend,  
Or slight acquaintance be;  
He may not even know my name,  
Yet he is reading me.

Selected by Stella Flora

## SPRINGTIME

Awake, my soul, arise and sing,  
The harmony and joy of spring,  
Of life renewed with glory bright,  
That bursting forth away from night.

The time when all that dormant lay  
Awaits the sunlight's breaking day;  
Breaks forth in beauty's springtime power,  
The happy time, the golden hour.

When Jesus died upon the cross,  
The richest gain, the keenest loss  
Lay buried where His body lay,  
Through blackest night and darkened day.

Saddened and stunned His loved ones went  
To region's darkened mournful tent;  
Their wounded love, their deepest gloom  
Was centered in the garden tomb.

Then springtime joy of blessed hope  
Bid His dear loved ones no more grope,  
No more despondent ways to see,  
But dazzling rays of victory.

For Jesus Christ's great power to save  
Took His own body from the grave  
In bursting power with angels bright,  
Arose to shine in Heaven's light.

—J. I. Cover

## ANNUAL MEETING NOTICE

The Annual Meeting of the Old Brethren Church will be held, the Lord willing, on May 23, 24 and 25 at the Salida meeting house, Salida, California. A hearty invitation and welcome is extended to all the brethren and sisters and friends to attend.

—Daniel F. Wolf

## CHILDREN'S PAGE

### JOHN THE BAPTIST IN PRISON

Mat. 11:1-15

Luke 7:19-30

Would you like to be put in jail for telling the truth? Of course you wouldn't, but that is just the way it was one time with John the Baptist. He was the one who had baptized Jesus and taught the people to repent of their sins. John was a very brave man. He told King Herod that it wasn't right for him to marry another man's wife. Herod had married his brother Philip's wife whose name was Herodias. Herodias was so angry at John that for her sake the king had commanded that John be put in prison.

A prison can be a very lonely place. In those days the prisons were underground and very dark. The food was poor and the guards were cruel. Because Herod believed John to be a righteous man, he feared him, and John was granted the privilege of talking with his friends. John wasn't worried about himself but he wanted to be sure about Jesus. He sent two of his disciples unto Jesus and told them to ask Him. "Art thou he that should come? or look we for another?"

When the two found Jesus, what do you think He was doing? Jesus was doing just what had been prophesied of Him years before by the prophet Isaiah (42:7, 61:1). He was healing the people. As the disciples of John looked on, a blind man came along and went away with his sight restored. Next there was a lame man hobbling along and Jesus healed him so that he shouted and leaped for joy. There was a whole crowd of people—men, women and children—who were sick or had diseases or were crippled, and Jesus healed them all. Finally the two disciples of John got close enough that they could give Jesus John's message, and Jesus replied, "Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, who-soever shall not be offended in me."

When the two disciples of John returned with Jesus' answer, I am sure John was comforted. Now he knew for sure that Jesus was the redeemer to come. —Rudy Cover

# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## WHAT GOD HATH PROMISED

God hath not promised skies always blue,  
Flower-strewn pathways all our lives through;  
God hath not promised sun without rain,  
Joy without sorrow, peace without pain.

God hath not promised we shall not know  
Toil and temptation, trouble and woe;  
He hath not told us we shall not bear  
Many a burden, many a care.

God hath not promised smooth roads and wide,  
Swift, easy travel, needing no guide;  
Never a mountain rocky and steep,  
Never a river turbid and deep.

But God hath promised strength for the day,  
Rest for the labor, light for the way,  
Grace for the trials, help from above,  
Unfailing sympathy, undying love.

Annie Johnson Flint (1866-1932)

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## POWERS AROUND US

Two invisible forces are at work around us. They influence, if they can, every thought, every word we say, and every act that we do. These forces, the strongest known to man, are God's Holy Spirit and His adversary, the devil. Since they are mostly invisible we sometimes de-emphasize or ignore their reality. We mention them abstractly and tend to confine their actions to the lives of the ancients. We read of them in the scriptures and sometimes forget to reckon with them in daily life. Even this very neglect we will identify as the work of the devil.

In truth we are constantly making choices--or failing to make them--which is also a form of choice. Many of our choices may seem so trivial and so frequent that they could not possibly be noticed by God and much less by Satan. But God is interested; our hairs are numbered; and even each sparrow is known to Him. And be forewarned, the devil is also interested in each choice if he sees a way to oppose God in it. We can either be thwarted or gain victory in our everyday acts--depending on which power we invite to control us.

As we mentioned, one of the devil's tactics is to convince people that he is not real and that therefore his opposer, the Holy Spirit, is also not real. He gains control if he can persuade us we need only to deal with things we can see and touch. Many believe this today. Many even who believe in God doubt the existence of Satan. So he is free to tempt and to suggest evil thoughts without fear of being blamed and discovered. The apostle James writes that "every man is tempted, when he is drawn away of his own lust, and enticed." This is true;

we have no one else to blame but ourselves for being drawn away. But James also writes "Resist the devil, and he will flee from you." Here is the one behind this drawing away, and he is a real being with real power.

"We are not ignorant of his (Satan's) devices." This is written by Paul to the Corinthians (II Cor. 2:11), particularly referring to forgiving one another. Satan gets an advantage when we do not forgive. He is the one who causes us to keep ill feelings and grudges against each other.

Another of his devices is to hinder the work of Christ in our lives. And how many ways he can do it if we let him! To some he will help us to get so busy that we haven't time to read our Bibles, to meditate and to pray. He persuades us that our work is so important that we must finish it and that we can catch up on spiritual matters later. Or perhaps he will come to us when we haven't enough to do. He has many idle thoughts and time-wasting actions to suggest. Remember, idleness is his workshop. I once talked to a man once who received a "complete disability pension" because of epilepsy. He was able to work but had no need to. He confessed that idleness was his worst enemy and it led him to drink and to trouble.

Satan can cause us to speak out of turn and to be silent when we should speak. When I occasionally give rides to local boys on my way home from work, I always feel responsibility to also give them a testimony for Christ. But sometimes I have let Satan hinder my testimony. And it is revealing to see some of the excuses that can enter my mind. "He wouldn't understand anyway" is a common one. Another is "You don't have time to tell him all you should." It is easier but not more rewarding to pass the time in silence or in trivial talk. If we would listen to the Holy Spirit at a time like this, our thoughts would be different. "You may never see this boy again and he may need your testimony." "Even if

you can't tell him the whole gospel story, you can tell him a little of what Christ has done for you." And if you do speak out for Christ, with a motive of love, you will feel joy and victory when the rider steps out of your car."

The devil is an accuser. The history of Job is most revealing regarding Satan's tactics against those who belong to God. He accused Job of selfishness and he accused God for showing favoritism to Job. Neither was true. Does Satan accuse anyone today? It seems, according to Revelation 12 and other scriptures, that he may not have the same access to God's throne today that he had in Job's time, but his tactics haven't changed. He still accuses God. We can see evidence of this in the words and actions of unbelievers. But he accuses brethren, too. He will separate us if he can. Many times he twists the truth or exaggerates--often through gossip--to alienate even close friends and brethren in Christ. Does the Holy Spirit accuse in this way? We can be sure that God will not ignore sin and does not hide truth. But His message to us regarding troubles between brethren is to forgive--not to accuse. We pray for God to forgive us as we forgive our debtors. In cases of a brother wronging another, we are to go directly to the one who wronged us and not tell it to others and give Satan opportunity to twist facts.

Satan is a peace destroyer. He upsets the peace of nations as well as churches and even families. He is the one that devises riots and quarrels. He causes laymen to be dissatisfied and leaders to be unfaithful. He makes men weak and encourages women to usurp authority. He suggests unkind words and impatience to parents dealing with children.

On the contrary, the Holy Spirit heals and soothes. He brings Christians together and helps men to be content and not contentious. When the Spirit is invited and allowed to direct the family there will be peace and harmony.

If we have ascribed too much power to the devil, it is because he is powerful and his works seem to prevail in the world around us. But the power of the Holy Spirit is greater. When He took possession of the little group of believers on the day of Pentecost, things began to happen. Signs and wonders and unusual testimonies were given. Men and women were converted and the gospel spread throughout the world like a great light beginning at Jerusalem. Down through the centuries, the power of the Spirit has been demonstrated as He preserved this Church of Christ though all the forces of hell were gathered against it.

Perhaps we cannot expect another demonstration like there was on the day of Pentecost. But neither should we rule out the possibility of God performing a similar powerful witness in these latter times. His power is still the same. When men and women "continue with one accord in prayer and supplication" the Spirit will work. --L.C.

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HITHERTO HATH THE LORD HELPED US

--1 Samuel 7-12

Hitherto, wonderful word!

Use it wherever you are.

Remind yourself often of God's loving care,

How He helped you in days that are fled,

Thank Him and trust Him when kneeling in prayer

And ask Him to guide in the way you are led.

Hitherto, wonderful word!

It means up till now God has helped.

So still carry on, for He's ready to aid;

Go onward and upward o'er life's rugged road

Have faith in Him always and be unafraid,

For He will still lift and lighten life's load.

--Guy Hootman

ABRAHAM'S CRUCIAL TEST  
AT MOUNT MORIAH

Moriah forced the utmost out of Abraham. Here he faced the most crucial test of all his experience. On its rocky altar he was required to offer his loved son in sacrifice. It was a test and he endured it, and showed for all time the authority, power, and purity of a faith that went to the utmost edge of its trial.

How old Isaac was at the time of this sacrifice there is no means of accurately ascertaining. He was probably in the vigor of early manhood. He was able to take his share in the work of cutting wood for the burnt offering and carrying the fagots a considerable distance.

Who can conceive the terrible struggle in Abraham's breast when that night in his tent at Beer-sheba the command was brought in upon him to take his only son Isaac and offer him for a burnt offering on a mountain which God would hereafter more distinctly point out to him?

Manifestly no harder task could have been set for Abraham than that which was imposed on him by this command. This son, Abraham might have said, whom I had been taught to cherish, putting aside all other affections that I might love him above all, I am now with my own hand to slay, to slay with all the terrible niceties and formalities of sacrifice. I am with my own hand to destroy all that makes life valuable to me, and as I do, so I am to love and worship Him who commands this sacrifice. What can Abraham have thought?

Abraham was satisfied that the summons came from God, and he was satisfied also that God's command must be right. Therefore, however strange and incomprehensible, however trying to his natural feelings, he did not hesitate to obey. The Judge of the whole earth must do right, and he would cast himself

upon Him. There must be some way out of the trial, dark and mysterious as it seemed. He did not even plead with God. He did not beg Him to take his flocks or herds, his more costly earthly possessions, but spare his son. Still less did he reason with Him, and ask Him how, if the command were obeyed, His promise could be fulfilled, how the childless old man could have seed as the sand of the sea. No, Abraham reasoned not but obeyed; and he obeyed at once. He rose up early in the morning and set out for the place of which God had told him.

Though Abraham was the chief, he was not the sole actor in this trying scene. To Isaac this was the memorable day of his life, and quiescent and passive as his character seems to have been, it cannot but have been stirred and strained now in every fiber of it. Abraham could not find it in his heart to disclose to his son the object of the journey. Even to the last he kept him unconscious of the part he was himself to play. It seems that he even did not tell Sarah a word of what God had ordered!

Abraham had to endure the further test of time. The thing was not done swiftly, in a moment. There was enforced suspense because of the time the journey occupied. It would have been an unspeakable relief to discharge the act in the heat of a passionate hour, when the blood was warm and the impulse fresh and the glow of a great vow was still regnant in the heart. But it was not done that way. It was before him for three days!

Two long days' journey, days of intense inward commotion to Abraham, they went northward. He had time to think it over, to look it in the face, to feel its drastic, tragic implications, and then if it was to be done at all, it must be done with cool and calculated deliberation. It was with him in the wakeful hours of the day, and it faced him with the yelp and cry of the jackals at night. The length of the journey added greatly no doubt to the severity of the trial, as giving time for all sorts of doubts

and difficulties to suggest themselves. He had time for second thoughts, but he stood by his first vow. He endured the test of time. The first impulse never lost its authority. His faith never failed, not even when on the third day he lifted up his eyes and saw the place far off. There he dismounted, and bade his servants await his return. Father and son went on alone, unaccompanied and unwitnessed. So they went, both of them together, but with minds how differently filled! The father's heart was torn with anguish and distracted by a thousand thoughts; the son's mind disengaged, occupied only with the new scenes and with passing fancies. As they approached the place of sacrifice, Isaac observed the silent and awe-struck demeanor of his father, and feared that it may have been through absence of mind he had neglected to bring the lamb.

One short but most touching conversation broke the silence of the journey. While the father's heart was ready to break under the weight of his terrible secret, his faith yet firm, alike against the yearnings of his love for his son, as against any misgivings or hard thoughts of God, the son with a gentle reverence ventured to attract his father's attention with the simple inquiry, "Behold the fire and the wood, but where is the lamb for a burnt offering?" It was one of those moments when only the strongest heart can bear up calmly and when only the humblest faith has the right word to say. The son's natural question about the lamb was followed by the father's wholehearted and confident reply that "God will provide it."

And now they have reached the divinely chosen spot. In silence the rude altar is raised. In silence the wood is laid in order. In silence and wondering meekness Isaac suffers himself to be bound. He makes no resistance, not even when his aged father lays him on the altar upon the wood. But will Abraham's faith stand firm and bear the trial? Hitherto, he may have been upheld by the hope that in some way God would interfere and save his son. But now the time for the sacrifice has come. Isaac is ready for the slaughter

and no rescue has appeared. With what feelings must he have seen the agonized face of his father as he learned that he must prepare not to sacrifice but to be sacrificed. Here there was the end of those great hopes on which his youth had been fed. Was he to submit even to his aged father in such a matter? Why should he not resist and flee? Trained by long experience to trust his father, he obeys without complaint or murmur.

Can Abraham go on and complete the task which has been appointed to him? Will he not at the last moment shrink from the sacrifice? No! His faith still triumphs. He will trust in God and go forward. The grim realism of the event increased every moment, but God did not intervene. The hand of Abraham holding the shining blade was about to strike, when God took the "will" for the deed. A Voice stayed the hand from hurt, and the sacrifice was arrested--arrested when there was only a breath between the "boy" and death. In one moment the sacrifice would have been complete. In heart and will the deed was done. It was enough! Abraham was prepared to give God his very best. Faith can do no more. The ram, which God later provided, was offered up as a burnt offering in the stead of Isaac.

When Abraham resigned his son to God and received him back, their love took on a new delicacy and tenderness. They were more than ever to one another after this interference of God. What God desired was not Isaac's life but Abraham's loyalty, thus separating between the false and the true in relation to human sacrifice. His son was given back to him as if from the dead, and this spot became memorable, not to Abraham only, but to all ages as the "scene of a great lesson."

We learn from this history what faith really is. It is not only seeing Him who is invisible, but seeing Him as a Friend, of infinite goodness, love, and power, and trusting in Him accordingly. We have to do with the same God whom Abraham obeyed and in whom

he trusted. We too have great and precious promises offered us. Let us make much of those promises, and trust entirely to the love of Him who has made them. And though we shall have sacrifices to make for God and temptations to endure, yet if we deal freely and lovingly with Him, as with a Friend, He will not disappoint us. He will in the end do for us exceeding abundantly above all that we can ask or think.

As we gaze upon Abraham and Isaac on this Mount of Sacrifice, we see, as in a picture, the Eternal Father yielding up His true and only begotten Son. He did Himself what He had asked of Abraham. That blessed Son willingly offered Himself to suffering and death, allowing Himself to be laid upon the altar of the cross and shedding His most precious blood for us and then afterwards rising from the grave and coming forth victorious, having accomplished all His Father's will.

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Selected from 1955 "Gospel Herald"

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Let there be peace on earth  
And let it begin with me.

Let there be peace on earth  
That was meant to be.

With God as our father,  
Brothers all are we.

Let me live with my brother  
In perfect harmony.

Let there be peace on earth;  
Let this be the moment now.

With every step I take

Let this be my solemn vow:

To take each moment

And live each moment

In peace eternally.

Let there be peace on earth.

And let it begin with me.

By Nobel Cane

Selected by Martha Cover

## PATIENCE

Sometimes when troubles beset us,  
We grumble and lament.  
But God's Word plainly tells us  
With such things as ye have--be content:  
I will never leave thee nor forsake thee,--  
thus saith the Lord.  
Look up, have faith, and patience  
And great will be your reward.

Therefore, make straight paths for your feet  
And lift up your hands which hang down;  
For God loves and cares for His children,  
He would love to give us a crown.  
Let us patiently run the race set before us,  
God scourges and chastens his own.  
For when we are cleansed and perfected,  
We'll inherit our Heavenly Home.

By Mildred Griggs  
Selected by Mary Lavy

## NO MAN KNOWETH HIS SEFULCHRE

When he, who from the scourge of wrong,  
Aroused the Hebrew tribes to fly,  
Saw the fair region, promised long,  
And bowed him to the hills to die;

God made his grave, to men unknown,  
Where Moab's rocks a vale infold,  
And laid the aged seer alone  
To slumber while the world grows old.

Thus still, whene'er the good and just  
Close the dim eye to life and pain,  
Heaven watches o'er their sleeping dust,  
Till the pure spirit comes again.

Though nameless, trampled, and forgot,  
His servant's humble ashes lie,  
Yet God has marked and sealed the spot,  
To call its inmate to the sky.

By William Cullen Bryant  
Selected by Miriam Hanson

## OBITUARY

CARRIE (DENLINGER) HOLSINGER, youngest and last surviving daughter of Israel and Mary Ann Denlinger was born March 25, 1884 near Trotwood, Ohio and departed this life April 27, 1969 (age 85 years, 1 month, 2 days) at Good Samaritan Hospital, Dayton, Ohio. Her departure was from an extended illness.

Knowing her condition, she called for the elders of the church to be anointed according to the apostolic instructions.

Early in life Carrie accepted her Saviour and was baptized into the church of her choice. In the year 1907 she was joined in holy matrimony to Ira Holsinger to walk together for fifty-four years happily and peacefully until life's journey's end, her husband passing to the Great Beyond April 26, 1961. To this union were born two sons who have been their constant helpers and aid, both living close at home, and this helping to make the family closely knit.

Left to mourn her passing are two sons, Arthur and Glen, both of Clayton, Ohio; three grandchildren, Iva May, Phyllis Juanita and Ronald; one great grandson, Bryan, besides a host of relatives, kind friends and good neighbors, all of whom will miss her presence. We feel our loss is her eternal gain.

Brief services of departure from Rogers & Gilbert Funeral Home of Trotwood, Ohio and funeral services at Stillwater Church were held on Wednesday, April 30, 1969 to relatives and friends. I Corinthians 15, St. John 14, Hymns 431, 393, and 396 with related scriptures were used by the brethren. Burial was in the cemetery adjoining to await the trump of God.

Only a thought, but the work it wrought  
Can never by tongue or pen be taught,  
For it ran through life like a thread of gold,  
And the life bore fruit a hundred fold.

Only a word! but 'twas spoken in love,  
With a whispered prayer to the Lord above,  
And the angels in Heaven rejoiced once more,  
For a new-born soul entered through the door.

—The Family

## HISTORICAL

## THE SECOND CRUSADE

The fall of Edessa in 1144 A.D. to Zangi and the Moslems created quite a stir in Europe. By this time the people of France had come to think of the Frankish States as an extension of their own country. Many of them had made pilgrimages to the Holy Land and many had relatives and friends there. King Louis VII considered that it might be proper for himself to lead an army in a Crusade to reclaim Edessa and reassert European control over the Holy Land. His idea was no doubt fed by the popular legend of the time that a Christian king and descendant of Charlemagne would issue in the millennium by leading an army to take possession of Jerusalem just prior to the second coming of Christ. Many were saying that Louis would be the "King of the Last Days".

A vital force in favor of a second crusade was the preaching of Saint Bernard. He preached throughout Europe in hopes of interesting the various rulers. He no doubt was influential in persuading the German Emperor, Conrad III, that he should lead his army with that of the French under Louis VII in a crusade to reassert European interest in the Holy Land.

Both armies set out for the Holy Land by different routes. However, it was inevitable that they would meet at certain points along the way. On these occasions they plainly demonstrated their contempt for one another. Together these armies were a strong military force even though not as large as the army of the First Crusade. As had the armies of the First Crusade, the men of the Second Crusade met trouble while crossing the Byzantine Empire. Emperor Manuel Comnenus had just concluded a treaty of peace with the Seljuks of Anatolia—an action which was an affront to the Crusaders. In addition, he was fearful that the Crusaders were a threat to the security of his domain. Consequently he hurried them across his lands as quickly as possible with relatively little help. This in

part contributed to the defeat of the German contingent at Dorylaeum by Mas'ud I, the Seljuk Sultan of Rum. It has been said that ninety per-cent of the German Army was killed or captured and sold into slavery. Miraculously, Emperor Conrad escaped and returned to Constantinople where he and his remaining soldiers took a ship to the Holy Land. The French Army fared somewhat better. Though they were continually harassed by the Turks and lack of supplies, the great majority were able to reach Antioch.

On his arrival in Antioch, King Louis was content to allow his troops to rest instead of leading them against Sultan Nur ed-Din, the successor to Zangi at Aleppo. Indeed the French might have been able to win a decisive victory against the Moslems had they acted then. Instead, after resting, Louis lead his army to Jerusalem on the pretense of defending that city (which was not threatened at that time).

While at Jerusalem, Louis was persuaded to join the Frankish barons of the middle East in a siege on Damascus. While Damascus had been under Moslem control it had been on fairly good terms with the Franks of Jerusalem. The occasion for siege was a violation of a treaty. Unfortunately, the ruler of Damascus, Muin ed-Din Unur, had been on bad terms with Nur ed-Din and preferred a pact with the Crusaders but because of the siege changed his mind. The siege was begun in July, 1148, but ended unsuccessfully after four days of dissention between the Crusaders and the Frankish Army of Jerusalem. There were charges by the Crusaders that the barons of Jerusalem had sold out to the people of Damascus. The result of the siege was humiliation of the combined armies of Jerusalem and Louis VII. Instead of the great respect which the Moslems had formerly had for the Franks there was now ridicule. While the united armies of the Franks had returned to Jerusalem, the Europeans were increasingly dissatisfied with their Oriental brothers. Consequently the members of the Second Crusade soon left to return to Europe.

—Glen Shirk

Stockton, California

## WORD STUDY

EXAMPLE--1. One or a portion taken to show the character or quality of all; a sample. 2. That which is to be followed or imitated; a pattern. 3. A precedent, model, or parallel case. 4. A warning case, especially a punishment inflicted to serve as a warning.

Definition 2 is the one used mostly in the Bible.

We are to follow the examples our Lord Jesus gave. This could apply to His whole life on earth which is a model for the Christian to strive to imitate. We also have some specific examples He gave us such as John 13: 15, where Jesus said after He had washed His disciples' feet, "I have given you an example, that ye should do as I have done to you."

ENSAMPLE--This is an ancient form of the word "example" and means the same. The words are used interchangeably; therefore, both must have been in use at the time of the King James translation.

PATTERN--1. Anything proposed for or worthy of imitation; exemplar; as, a "pattern" for men. 2. Anything designed as a guide or model for making things; as, a dress-maker's pattern. 3. (Archaic) A representation or copy; a likeness. 4. A specimen; sample.

Paul writes in I Timothy 1:16 "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." The longsuffering of Jesus displayed in his mercy for Paul is a pattern for all believers. (We, too, must have such longsuffering.)

Anyone who has used a "pattern" whether to make a dress or to saw a board knows that the original pattern must be used to make each of the similar pieces. We cannot use one of the pieces for a pattern for the next and it for a pattern for the next, and so on, or errors are multiplied, and soon the product is quite different from the original. So with our lives we must use only Jesus Christ for our pattern and not each other. We can copy Christlike qualities in others and we are all

## CHILDREN'S PAGE

HE MAKETH THE DEAF TO HEAR

AND THE DUMB TO SPEAK

Mark 7:31-37

Jesus had been way up in the northern part of Palestine in the land of Phœnecia. He had been along the coast of the Mediterranean Sea in the cities of Tyre and Sidon. Now He went toward the south till He came to the sea of Galilee in the country of Decapolis. While He was here the people brought unto Him a man that couldn't hear; nor could he talk right. This poor man couldn't hear the birds sing or hear children laugh. And because he couldn't talk plainly, it was hard for him to make people understand. I suppose if he could have had a wish that would come true he would have wished that he could hear and talk like other people.

When Jesus saw this unfortunate man He took him away from the multitude of people. Then Jesus touched the man's ears and his tongue and looking up to heaven He sighed and said, "Be opened."

Immediately the man could hear and he could speak plainly. How happy this man must have been. It was almost too wonderful to be true. Now he could hear and talk just like others.

When the people that brought the deaf man to Jesus saw that he could hear and talk, they could hardly believe their ears. Jesus told them not to tell anyone, but they couldn't keep still. They told everybody they saw how Jesus had healed this man. They said, "He hath done all things well: He maketh both the deaf to hear and the dumb to speak."

—Rudolph Cover

to be examples and patterns to others. But still the best and comparison must be made to Jesus Christ, the perfect pattern and example. —L.C.

# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

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## GOD IS THERE

The road ahead is dimmed with mist;  
I can not see each turn and twist.  
I may not know the way I go,  
But I must travel sure and slow.  
Sometimes I falter, filled with fear;  
Unknown objects loom up near.  
Strange is the path I needs must tread,  
But God is in the road ahead.

The road ahead seems rough and drear,  
But there is One who lingers near,  
Whose rod and staff shall strengthen me,  
Though Still I'm not allowed to see.  
His guiding hand is holding mine.  
Leading me on by power divine,  
And I can walk the road ahead,  
Released from fear and free from dread.

The road ahead is growing bright  
For I am travelling toward the light.  
My future is no clearer now,  
But to God's will my soul shall bow,  
Each unknown object proves to be  
A milestone leading to victory.  
And I can walk the road ahead,  
Confident God has rightly led.

Selected by Bertie Baker

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## SPACE TRAVEL

Space travel, the amazing accomplishment of man, has been published the world over. Many are the expressions made regarding this accomplishment of landing on the moon, man having for the first time set foot on another place besides the earth. Indeed, it seems but the prelude to greater attainments in this direction, and now man boasts there is nothing impossible and that man will go from planet to planet in search for other forms of life and even to attain to the secret of life to live forever.

Man was barred from partaking of the Tree of Life to live forever (Genesis 3:22, 24) because in partaking of the Tree of Knowledge of Good and Evil, he was doomed to death (Genesis 2:17, 4:19). Ever since that time it has been the fascinating desire and quest of man to attain unto eternal life and escape the sentence of death.

Man lived to extreme old age before the flood. This almost gave him the thought of eternal life accomplished but in the midst of the most degrading conditions of wickedness. So the decree came from God to shorten man's life to 120 years (Genesis 6:3). And this combined with the decree of destruction by water of all life on land--except that preserved in the Ark--brought an end to that dispensation of wickedness.

Not too long after this cleanup of the earth by the flood of waters, man, being of one language and one company, aspired to build a city and a tower "that may reach unto heaven." And God beholding said, "Behold, the people is one, and they all have one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do." God confounded their language, and scattered them, "and they left off to build the city." (Genesis 11:6,8).

It is manifest that God keeps track of all the doings and desires of man. Even Nebuchadnezzar the great King says, "I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven: and none can stay his hand or say unto Him, What doest thou? Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and all those who walk in pride He is able to abase." (Daniel 4:34, 35, 37).

In its perfect state of conveyance, space travel known, arranged and used by God has been one of the means of communicating with man. The Lord God walked in the garden of Eden in the cool of the day calling unto Adam, "Where art Thou?" Heaven seemed close to man before sin came! The Lord talked to Cain, to Enoch, Noah and many of the men of old showing His presence near them. "Enoch walked with God and he was not for God took him." Elijah went up in a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. Elisha witnessed this wonderful space travel and received a wonderful blessing. Angels visited man for special purposes.

Daniel in his special prayer of confessing and pleadings for God's captive people was answered by an angel who said, "At the beginning of thy supplications the commandment came forth and I am come to thee." (Daniel 9:23). This indeed shows the amazingly rapid flight of the angel from heaven to earth unmatched by the flight of man in his space crafts.

Man's orbit around the sun on the earth (God's space craft) goes at an amazing speed in combination with the rotation of the earth, yet man has all the comforts of life in freedom of movement upon the earth. All the planets and stars move in perfect order at speeds as

perhaps they were launched by God from His own launching pad.

God has arranged that at death "The spirit shall return to God who gave it" (Ecclesiastes 12:7). "Lazarus the beggar died, and was carried by the Angels into Abraham's bosom" (Luke 16:22). Angels are ministering spirits "sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14). The shepherds saw the hosts of angels--space travelers!--in the sky at the time of Jesus' birth.

But the glory of space travel was displayed in such a wonderful manner by Jesus when He had fulfilled His time upon earth. Surrounded by His disciples, He left the Mount of Olives by gently arising with His hands outstretched in blessing. Upward He ascended as the raptured gazing disciples saw Him enter the cloud of glory. Paul says, "He that descended is the same that ascended up far above the heavens, that He might fill all things." (Ephesians 4:10). No need for a space ship or to carry oxygen along. No need to be protected from the extreme cold. No need for a mighty blast to set Him free from earth's gravitation. But in ascending triumph "He entered once into the holy place, having obtained eternal redemption for us." (Hebrews 9:12).

Jesus says, "If I go away I will come again." The two men that stood by the disciples when Jesus ascended to heaven said, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

In the promise of Jesus coming to earth again, all mankind that ever lived has an interest, for His coming is before the two resurrections. At or near His coming, the first resurrection takes place, as Jesus says, "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the one end of heaven to the other." The scene changes for we read "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent

them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thessalonians 4:15, 16, 17). We go to meet Jesus in the clouds in that wonderful space travel of power and glory.

Now is the time to prepare for the space travel that takes us to Jesus forever. Come on, my dear ones; come on, my neighbors and friends, and all who want life eternal. The ticket to this divine space travel is submission and obedience through faith to God who has provided the place and means by His grace. He has purchased our salvation by redeeming us with His precious blood (1 Peter 1:18, 19).

This earth will whirl on in its space travel to its doom when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

"Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." By God's mighty power of space travel we may reach the center of the universe into the presence of God, the goal of the redeemed, the fulfillment of the promises of God.

—J. I. Cover

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#### COMMUNION NOTICE

The Fall Lovefeast of the Salida Old Brethren Church will be held, the Lord willing, on November 1 and 2 at the Salida meeting house, Salida, California. A hearty invitation and welcome is extended to all the brethren and sisters and friends to attend.

—Daniel F. Wolf

## EDITORIAL . . . .

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalms 8:3, 4)

For the first time man has stood on the moon and even returned to tell of it. This is a great accomplishment and the result of huge expense, training, building, and study. It emphasizes vividly the nature of the times in which we live.

To men of science, this moon landing is of the greatest importance. One scientist went so far as to insist that a new calendar should be made and a new numbering of the years be started with the date of this historic flight. He insisted that history would record it that way if men of this age did not--apparently regarding this event equal to the birth of Christ. Scientists believe that this is only the beginning of a great time of exploration of the solar system and the universe.

I have heard this event compared to the attempts to build the ancient tower of Babel. And surely there are some similarities. The element of aspiration is there. The uncompleted city and tower were to "reach unto heaven." We can learn from the words of the Lord at this time and the action He took. In part He said, "And now nothing will be restrained from them, which they have imagined to do." And He confounded their languages and stopped their work.

How must God regard this great effort to conquer space? It is a great effort from our standpoint, but to the Lord how feeble it must appear! (Study the first article in this paper to see how God and His messengers can travel and with what speed!) How does God regard the tremendous expense of this project and the risk of life involved? How much could be done for the underprivileged of this world with this same amount of money, the same intensive research and training of workers, the

same huge building projects, and the same support of the population of this country!

It appears that the wisest course for the nation to take after such a feat as this would be to now admit (as they always knew) that the moon is not made and not suitable for the habitation of men, and to concentrate on problems of earth. However, world politics are involved; prestige must be maintained. So most likely this is only the beginning of wonderful accomplishments by modern man unless God says, "It is enough."

Let us not be discouraged or deceived by these great events. No doubt new theories and speculations will now be announced about how the earth and the moon were made. And God and His word will likely be more and more belittled or ignored. The facts of the fall of man and his need of the Savior have no place in the space program. But let us say with the Psalmist, "Of old thou hast laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." (Psalms 102:25-28) --L.C.

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### THE CHRISTIAN AND WEALTH

In order to get the mastery over money, lest it get mastery over us, we would suggest the following:

1. Hold in mind that money is a good servant, but a terrible master. If it gets on top, and you get under it, then your life is decided by a thing; in consequence you are no longer a person, but a thing. If money is your god, then your enfeebled personality is the price you pay for the worship of that god.

2. Reject the philosophy that you hold vast accumulations as a trustee of the poor. Carnegie, who was

the best illustration of this philosophy, said: "The millionaire will be but the trustee of the poor, entrusted for a season with a great part of the wealth of the community, but administering it for the community far better than it would have done for itself." To which Dr. Wm. J. Tucker replied, "If the few can administer wealth for the community far better than it can do for itself, then democracy has reached the limit of intelligence and responsibility." The poor need not our charity, but our justice. When you give charity you are the brother bountiful; the poor are the recipients. When you give justice your relationships change—you become equals. It is easy to be charitable; it is difficult to be just.

3. Nothing that you can do for your children will be more harmful than to leave so much to them that they will not need to struggle and work. The surest way to flabby, irresponsible character is too much money.

4. There are two ways to be wealthy. One is in the abundance of your possessions, and the other is in the fewness of your wants. In taking the latter way to be wealthy you transfer to the inside the real wealth that cannot be taken away by depression or death.

5. Put in a stop where your needs end. After that all you make belongs to other people's needs. If you can put in that stop, you are a man of character. You master things; they do not master you.

6. Keep your needs down to needs, not luxuries disguised as needs. Needs contribute; luxuries choke. If you eat food beyond your needs, you simply clog the system and lay on useless fat--surplus baggage which you have to carry around. The same is true with money and things. If you have too much, then invest it in persons. It is the only bank that will not break. The bank of human character will pay dividends through eternity. Invest all surpluses in that bank.

7. Determine the level of your need in the full light of the needs of others, of your enlightened conscience, and of the judgment of a disciplined group.

These three things are necessary and all three should converge in the final decision. I speak of an "enlightened conscience", for a conscience trained in the half-lights of contemporary society is not an enlightened conscience. Train it at the feet of Christ. Conscience needs the full information of the Word of God to be a safe guide. A disciplined group is necessary to help you to sound judgments, for the group is objective and represents the corporate conscience, which should check the individual conscience. An unchecked conscience is not safe.

8. While you are lifting your economic level to the level of need, give a tithe of what you earn. After you have reached that level, give everything you earn. The tithe is a token--a token that you are not owner, but ower. Just as you pay rent as a token of acknowledgement of the ownership of another, so you pay a tithe to acknowledge the ownership of God over the nine tenths. When the level of your needs has been reached, then all you earn belongs to the needs of others; not as charity, but as right and justice.

Selected from "The Pearl  
of Great Price"

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#### BEYOND LIFE'S GATEWAY

There's an open gate at the end of the road  
Through which each must go alone,  
And there in a light we cannot see,  
Our Father claims His own.

Beyond the gate your loved one  
Finds happiness and rest,  
And there is comfort in the thought  
That a loving God knows best.

Selected by Stella Flora

## OBITUARY

WILLIAM H. CONING, son of Albert and Eliza (Miller) Coning, was born March 10, 1890 in Preble County, Ohio. He quietly departed this life near 11:30 p.m. at his home on June 9, 1969 at the age of 79 years, 2 months and 30 days, following a short illness.

On November 1, 1931 he was united in marriage to Susan R. Skiles. To this union was born one daughter, Evelyn, and two sons, Melvin and Arden. They spent about seven years of their life together near Lakeland, Florida. They moved to Covington, Ohio in 1940 and then to Gettysburg, Ohio in 1945.

At the age of 15 years he answered the call of the Master and was baptized into the Old German Baptist Church. He was called to the ministry in 1927 at the age of 37. Herein, he labored earnestly. In 1947 he affiliated with the German Baptist Brethren of Beaver-creek. His greatest desire in life was to live true and faithful to his Saviour. With the talent God gave him he studied the Scriptures with undivided interest. Much of his time in latter years, he spent writing and discussing the Scriptures and searching out the deep things of God.

He was the tenth in a family of eleven children. All but one preceded him in death.

He is survived by his devoted wife, one daughter, two sons and ten grandchildren; also one sister, Mary Kamp of North Manchester, Indiana.

Funeral services were conducted Friday afternoon, June 13, by brethren Joseph L. Cover, Myrl Flora, and Elmer Brovant, at the Oak Grove meeting house near Gettysburg, Ohio. Words of comfort were brought from St. John 11:23-26. Hymns used were 455, 499, 494, and 456. Burial was made in the Gettysburg cemetery to await the resurrection morning.

--The Family

## THE ANGEL OF PATIENCE

To weary hearts, to mourning homes,  
God's meekest Angel gently comes:  
No power has he to banish pain,  
Or give us back our lost again;  
And yet in tenderest love, our dear  
And Heavenly Father sends him here.

There's quiet in that Angel's glance,  
There's rest in his still countenance!  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ills and woes he may not cure  
He kindly trains us to endure.

Angel of Patience! sent to calm  
Our feverish brows with cooling palm;  
To lay the storms of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make our own our Father's will!

O thou who mournest on the way,  
With longings for the close of day;  
He walks with thee, that Angel kind,  
And gently whispers, "Be resigned:  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well!"

—Whittier

Selected by Susan R. Coning

For I reckon that the sufferings of this present  
time are not worthy to be compared with the glory  
which shall be revealed in us.

Romans 8:18

## HISTORICAL

## THE THIRD CRUSADE

## I. The Fall of Jerusalem

After the death of Baldwin III in 1162 A.D., Amalric I became King of Jerusalem. Amalric's long ambition was to bring Egypt under his dominion. Although Amalric was a very obese individual he was nevertheless able to lead his men on long and tiring military campaigns and had a reputation as a fair fighter. In 1166, he was able to defeat Alexandria which had been defended by the young nephew of Nur ed-Din, Salah ed-Din Yusuf. Consequently, Egypt was reduced to a vassal state paying an annual tribute of 100,000 pieces of gold.

Although Amalric had met with partial success, he had not taken Cairo, Egypt's richest prize. In 1167, he made a political alliance with the Byzantine Emperor and married Maria Comnena, the emperor's grandniece. It was jointly agreed that in 1169 a Franco-Byzantine force would campaign against Cairo. Amalric's advisors were impatient, however, and urged him to begin the campaign before the Byzantine force arrived. This he did, but found to his disappointment that his army was much too small to take Cairo. Consequently, he was forced to withdraw, but not before demanding a tribute of one million dinars. In the end he did not wait for his tribute as he heard that a large army under Shirkuh had been sent by Nur ed-Din to help defend Egypt. The result was the strengthening of Salah ed-Din Yusuf's hold on Egypt. In addition, because of his defeat, Amalric found his kingdom threatened in the north by Nur ed-Din and in the south by Salah ed-Din Yusuf. Consequently, in 1171 he journeyed to Constantinople to conclude a treaty with Emperor Manuel Comnenus whereby the Kingdom of Jerusalem would be placed under the protection of the Byzantine Empire. At this time both agreed that they would again mount a campaign against

Egypt in the future, as it had once been a part of the Byzantine Empire.

Before Amalric was able to carry out his plan for conquest of Egypt he died of dysentery at age thirty-nine in July, 1174. He had been preceded in death by his old enemy Nur ed-Din in May, 1174. The deaths of these two men greatly changed the political situation of the area. Nur ed-Din was succeeded by his eleven year old son Malik as-Salih Ismail. Amalric passed his kingdom to his son Baldwin IV who was also a young boy and a leper. Salah ed-Din Yusuf was quick to take advantage of the situation and overthrew the young Malik as-Salih Ismail, thus extending his control over an area which surrounded the Kingdom of Jerusalem on the north, east, and south.

Meanwhile, there arose a struggle as to who would succeed Baldwin IV as King of Jerusalem. His sister, Sibylla, had a young son who was to succeed Baldwin IV after his death in 1185. Before his death, however, Baldwin IV was to lead several successful military expeditions against the Moslems including one against Salah ed-Din Yusuf (who was known as Saladin to the Westerners by this time), dealing him a temporary setback. This particular campaign was described as miraculous as a small number of knights with a relic of the true cross in the forefront actually defeated a much superior Moslem force.

In 1185, after the death of Baldwin IV, Baldwin V, the seven year old son of Sibylla, became King of Jerusalem. He ruled only one year before his untimely death. He was then succeeded by his stepfather, the second husband of Sibylla, Guy. Guy was a westerner and not terribly popular with the local Franks. It was under the leadership of Guy that a great Christian army engaged the Moslem army under Saladin at Hattin. Both sides seemed to sense that this battle would decide the future of the Frankish States. Consequently, both utilized all available resources in an attempt to defeat the other. Once again the relic of the true cross was at the forefront of the Christian army, carried by the

Bishop of Antioch. The battle ended in a great and decisive victory for Saladin. Almost all of the Frankish barons were captured, including Guy, King of Jerusalem. From this battle, Saladin's forces continued in a Holy War to regain the lands from the Frankish Christians. In a few weeks (October 2, 1187), Jerusalem fell. During the next two years Saladin was able to regain most of the lands that had been under Frankish dominion. Only Tyre was to remain in the hands of the Franks, and it was there that the remainder of them grouped to await help from Europe.

—Glen Shirk, M.D.  
Stockton, California

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#### BROKEN FOR THE LORD

I sat in darkness, sunk in black despair.  
I would withdraw from life. Why struggle on?  
Then Jesus whispered, "Son, why pine you there?  
My grace can change that cross into a crown."

But, hopeless yet, I stared into the night.  
I could not see, nor think, beyond myself.  
Why talk of crowns in my disastrous plight—  
A broken vessel, wasting on a shelf!

What else was there to do but sit forlorn?  
Where was the buoyant health I once had known?  
Had ever mortal carried such a thorn?  
Why must I suffer—useless, and alone?

Again the Master whispered softly, "Son,  
Will you not trust My love, believe My Word?  
Will I not finish that I have begun?  
Will you not take My hand, and be assured?

Dear Child, I've been compelled to make you wait,  
Lest, hasting on, you build on shifting sand.

That cross, with your consent, I'll make a gate,  
Through which we'll walk together, hand-in-hand."

Arrested by His gentle loving tone,  
I turned, to view His elegance and grace.  
But lo! A cross much greater than my own,  
And, 'neath a crown of thorns, that smiling face.

I saw, upon that battered face, repose,  
And, radiating out, a peace so sweet,  
I shook away my shroud of gloom, and rose  
To cast this broken vessel at His feet.

I begged forgiveness for my selfish ways,  
That I had dared, His loving hand, to spurn.  
I then surrendered all my future days,  
That, even yet, this feeble lamp might burn.

He took this broken vessel to His breast  
And, with the touch that all the blood-washed know,  
He filled it with the Comforter, then blessed  
Till it, with Heavenly joy, did overflow.

I'm happy now, in service with my King,  
Securely bound with His protecting cord.  
Though broken yet, I've given Him everything.  
Not cast away, just **BROKEN FOR THE LORD!**

--Alvy E. Ford

Mr. Ford is blind and now lives at Corcoran Street,  
Santa Cruz, California. He is the author and publisher  
of "The Bible in Verse."

Beloved, now are we the sons of God, and it doth not  
yet appear what we shall be: but we know that, when he  
shall appear, we shall be like him; for we shall see  
him as he is.

I John 3:2

Bartimaeus sat by the roadside in Jericho begging for money from the people who passed by. "Help the blind," he said. "Please help the blind." We who have good eyes do not know what a terrible thing it is to be blind. Bartimaeus couldn't see the blue sky, or the pretty flowers, the trees, the birds or other people: and oh, how he wished he could see.

Bartimaeus had heard about Jesus and how He could heal people of the very worst diseases. He had healed lepers. He had made the deaf to hear, the dumb to speak and He had even opened the eyes of the blind. If only Jesus would come to Jericho maybe He would make him see again. And so it went day after day till poor Bartimaeus had nearly given up hope.

Then one wonderful day someone told Bartimaeus, "Jesus is coming this way." As soon as Bartimaeus heard that Jesus was near he cried out as loud as he could, "Jesus, thou son of David, have mercy on me."

The people around told him to keep still but Bartimaeus cried out the more, "Thou son of David, have mercy on me."

At last Jesus heard and stood still and told the people to tell Bartimaeus to come. So they called the blind man and said, "Be of good comfort, rise; He calleth thee."

Bartimaeus didn't wait a minute but threw away his coat and went as fast as he could go to Jesus. And Jesus said, "What would you have me do for you?"

Then Bartimaeus answered, "Lord, that I might receive my sight."

And Jesus said unto him, "Go thy way; thy faith hath made thee whole." As Bartimaeus stood listening to Jesus all at once he could see again. And what do you think he saw first? I think he saw Jesus. The Bible says he followed Jesus in the way. He didn't want to let Jesus out of his sight.

Jesus healed blind Bartimaeus, and if you have two good eyes you should be just as grateful as he. Don't you want to follow Jesus too?

—Rudolph Cover

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A notice of thanks is due to Sister Dorothy Moore who is now doing the typing for "The Pilgrim". —L.C.

# THE PILGRIM

VOL. 16

SEPTEMBER, 1969

NO. 9

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## ONE DAY AT A TIME

One day at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care;  
One day at a time we must meet and must bear.

One day at a time to be patient and strong;  
To be calm under trial and sweet under wrong;  
Then its toiling shall pass and its sorrow shall cease;  
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,  
And the heart is not brave, and the soul is not strong,  
O Thou pitiful Christ, be Thou near all the way;  
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;  
"Yea, I will be with thee, thy troubles to meet;  
I will not forget thee, nor fail thee, nor grieve;  
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,  
Nor the morrow's uncertain and shadowy care,  
Why should we look forward or back with dismay?  
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;  
He hath numbered its hours, though they haste or delay.  
His grace is sufficient; we walk not alone;  
As the day, so the strength that He giveth His own.

—Annie Johnson Flint

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## SAMSON

"Watch ye, stand fast in the faith, quit you like men, be strong." I Corinthians 16:13

When we think of being strong, we often picture the strong man of the Old Testament, Samson. Samson was an example of strength to men of all generations. He is even an example to Christians if we understand the lessons the Lord demonstrated by the unusual life of this unusual man.

To begin with, Samson's birth was miraculous. It was in the time of the Judges before Israel had a king that an angel appeared to the barren wife of Manoah, the Danite, and told her that she should bear a son, a special son. She should not drink wine, strong drink, nor eat anything unclean because this child was to be a Nazarite from the day of his birth to the day of his death.

Studying the account of Samson (Judges 13-16) we can see that he was very strong in some ways but had his weakness, too. He must have been an outstanding physical specimen. He had seven locks of hair that had never been cut, for this, too, was a requirement of a Nazarite, that no razor should come on his head. He must also have had a strong will to keep himself physically pure and free from strong drink when those around him had no such restriction. Because of his being a Nazarite and a very special man of God, the account says, "The Spirit of the Lord began to move him." Samson was a man physically prepared for the Lord to use him in great displays of power. God's purpose for this man was in part to stir up trouble with the heathen Philistines who at this time had Israel in subjection.

Samson had a weakness for the Philistine girls. He fell in love with one from the town of Timnath and

decided to marry her over his parents' protests. (The Bible says this was of the Lord that He sought occasion against the Philistines.) As Samson was going to visit the girl a lion attacked him. "And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid." Returning by the scene of the struggle, Samson saw that a swarm of bees had made honey in the lion's carcase. So Samson put forth this riddle to those who were celebrating his wedding feast with him: "Out of the eater came forth meat, and out of the strong came forth sweetness." Likely his Philistine companions would never have guessed the answer to this riddle if they had not threatened Samson's wife to obtain it for them. They produced the answer at the last moment, but Samson knew they had found out through his wife. His reply: "If ye had not plowed with my heifer, ye had not found out my riddle."

This was the beginning of the enmity between Samson and the Philistines. He went home and his wife was given to another man. For revenge Samson burned the Philistines' grain fields. The Philistines retaliated by burning Samson's wife and her father. Then followed a great single-handed slaughter by Samson of a number of his enemies. He then retreated to the top of the rock "Etam" in Judah. Here the Philistines gathered a great army and came against the men of Judah. Fearing defeat, his countrymen decided to deliver Samson bound to his enemies. Samson consented with the agreement that his people would not harm him themselves. So they bound him with two new cords and brought him to the Philistines. "And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith."

Samson again found a woman of the Philistines, this time in Gaza. When the men knew he was in the city,

they laid in wait for him and likely had the city gates closed and locked. In another feat of great strength, Samson "arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron."

Still a third time Samson fell in love with a Philistine woman, Delilah of the valley of Screk. This time Delilah's countrymen promised her great sums of money if she could find the secret to Samson's strength. Three times Samson gave her a false answer, but she finally prevailed on him and he told her all his heart: "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." Delilah had found the secret. As soon as she could, she got Samson to sleep with his head on her lap and called for a man to shave his hair off.

When Samson woke up he thought he still had strength as before. "He wist not that the Lord was departed from him." He was taken, his eyes were put out and he was made to work in prison for his enemies. They also made sport of him. But once when they had Samson on display to make fun of him, he was again avenged of his enemies though he perished with them. His hair had begun to grow by this time, and he had the boy who led him take him to the main pillars holding up the stadium where 3000 Philistines were gathered in a great idolatrous celebration of victory over their enemy, Samson. He prayed for the Lord to remember him and strengthen him once more. With that he took one pillar with his right hand and the other with his left. "And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." For Israel it was victory in tragedy, for Samson's purpose was accomplished. The Lord

## I NEEDED THE QUIET

I needed the quiet so He drew me aside,  
Into the shadows where we could confide,  
Away from the bustle where all the day long  
I hurried and worried when active and strong.

I needed the quiet though at first I rebelled,  
But gently, so gently, my cross He upheld,  
And whispered so sweetly of spiritual things,  
Though weakened in body, my spirit took wings  
To heights never dreamed of when active and gay.  
He loved me so greatly He drew me away.

I needed the quiet, no prison my bed,  
But a beautiful valley of blessings instead--  
A place to grow richer in Jesus to hide.  
I needed the quiet so He drew me aside.

--Selected by Rosa K. Brovont

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used him mightily to weaken the idolatrous nation which had Israel in subjection.

How can the life of a man so violent and warlike be an example to people who call themselves followers of the Prince of Peace?

Samson was a dedicated man. God used him in the violent struggle of his day between the people of God and the idol-worshipping nations around them. We, too, are in a great struggle. Though not physical like Samson's, it is all the more important. Ungodliness is all around the Church of God in our time. Faithlessness in marriage, indecent exposure, mocking of the God of Heaven, and the increasing use of his sacred name in vain are only a few examples. Drug addiction is a major problem and morals have not been lower for centuries. Are there any "Nazirites" who can be strong in the Lord to do battle against the ungodliness of today? When God seeks occasion against the forces of

Satan at work in our society, can He depend on any Christian Samsons to be prepared to fight? Are any of us ready and prepared for the Spirit of the Lord to come mightily upon us and give us strength to do wonders for the cause of Christ? Or if we are not called to do wonders, can we not be ready to stand fast in the faith?

We are instructed to be strong. And the same apostle Paul who instructs us to be strong writes: "When I am weak, then am I strong," and "My strength is made perfect in weakness." There is no contradiction here for our strength is not the physical strength of Samson. Now we wrestle not against flesh and blood. In fact, as these scriptures hint, when we think we are strong, we find we are not prepared at all to meet a crafty foe. When we realize and admit that we of ourselves are weak and we trust the Lord and pray to Him to give us strength, then God can show His power in us.

The Christian's secret of strength is similar to Samson's. As long as Samson was a Nazarite, obedient and dedicated, the Spirit of the Lord could come upon him and no one could overcome him. No obstacle was too great; no task was too hard; no ropes could hold him. But when his hair was cut he was no longer an obedient Nazarite; the Spirit of the Lord departed from him even though he was deceived and tricked.

Today the same dedication and obedience are required if we are to be strong in the Lord. The acts of obedience (unshaven head, refraining from wine, unclean meats, etc.) may not be the same, even as the feats of strength are not the same. But God still requires full devotion. He requires that dedication and obedience from the heart and not merely the outward acts. When we lose this full dedication of our hearts to God, be sure our strength will be gone, too.

Yes, we are weak by ourselves as Samson was weak when God left him. But when the Spirit of God comes upon us mightily, then we, too, can carry off the gates of the enemy city and no cords can bind us.

Strength, O strength of my Redeemer,  
Flood and fill this poor weak heart.

I am full of fault and weakness,

But I know that strong Thou art.

Make us like that mighty Samson,

Able and strong to do Thy will--

To face the hosts of sin and darkness.

Lord, help us our places fill.

Help us recognize Delilah's

Fickle schemes to make us weak.

May we know and guard the secret

Of this strength whereof we speak.

Move upon us, Mighty Spirit;

Enemies are all around,

But in Thy glorious strength we conquer

Till we stand on higher ground.

--L.C.

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### THE CLOSED DOOR

Jesus Himself said, "I am the door; by me if any man enter in, he shall be saved" (John 10:9). Also, we read in Revelations 3:20, "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me." Oh dear unsaved ones, please don't wait! Remember that to wait or debate may be too late. Let us accept Christ now. The Bible says, "Remember thy Creator in the days of thy youth." Remember, one of these days the door of Salvation will close forever to the sinner who has not answered Christ's pleadings for him to come and accept Him.

We all have many loved ones outside the ark of safety. Soon the Lord will come in the air and take His chosen ones home. The unsaved will be left on the

other side of that door, and there won't be any key that fits that door, for the Lord has closed it. They'll stand and cry to get the door open. Oh, how sad; they are lost forever! I wonder if you have ever stopped and thought about how you would feel. Let us suppose you have a small baby, and you went out of the house and a wind blew the door shut, and there was no way you could open it and get to the precious baby you loved so much. Then you can realize how the Heavenly Father must feel when He pleads for you to open the door of your heart and let Him in and you refuse Him. He has so much to offer you--a home in Heaven--when you leave this old world. Dear ones, won't you let the Christ into your heart before it is too late?

Accept Him while you still have time, so it will be well with your soul. Noah preached one hundred and twenty years and was only able to save his family. He was richly rewarded for all the effort he put forth. He must have been happy to be able to take his family into the ark with him. God closed the door.

Let us open our hearts to the Lord today. Don't put it off till tomorrow. You do not know if there will be a tomorrow. Christ is calling you today. Accept Him and prepare for that beautiful home He has gone to prepare for you. This is my prayer.

—E. M. Alltus  
Modesto, California

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Continued from page 16

I suppose this man said to himself, "I can't find the one who cured me so I'll just go to the temple and thank God for it."

While he was there Jesus found him and said, "Behold, you are made whole: sin no more, lest a worse thing come unto you."

Jesus wanted this man to live a good and pure life just like He wants you and me to do. If you live for Jesus, He will always bless you for it.

—Rudolph Cover

## GENESIS (continued)

By Alvy E. Ford

## Chapter 44

Corn is provided and brothers start back.

Cup is discovered in Benjamin's sack.

Benjamin's held as a servant to be.

Judah delivers an eloquent plea.

## Chapter 45

Joseph is now to his brothers made known.

Also his love and compassion are shown.

Pharaoh is pleased and invites them to dwell.

Jacob is stunned but is grateful as well.

## Chapter 46

Israel journeys to Egypt to live.

God comes in vision His blessings to give.

All of the tribe numbers three-score and ten.

Jacob and Joseph together again.

## Chapter 47

Jacob is brought before Pharaoh to stand.

Then he is given the best of the land.

People are paupers, cannot buy a thing.

Joseph buys all of the land for the king.

## Chapter 48

Jacob is old and is ready to die.

Joseph's two sons venture forth and come nigh.

Jacob now claims the two lads as his sons.

They shall inherit two portions to come.

## Chapter 49

Jacob now has all his sons gather near,

Prophesies things of a far distant year.

Each son is named and accordingly blessed.

Jacob reclines and is gathered to rest.

## Chapter 50

Now are the brothers concerned with their fate,

Fearing that Joseph will render them hate.

Joseph gives comfort and no cause to weep;

Dies, and is placed in a coffin to keep.

Selected by John and Elizabeth Drudge

## OBITUARY

DAVID A. SKILES, son of David and Susan (Metzger) Skiles was born July 31, 1883, near Rossville, Indiana.

On January 20, 1904 he was united in marriage to Hettie Milyard who preceded him in death July 8, 1963. To this union were born three sons and one daughter.

Early in life he was baptized into the Old German Baptist Church, and in 1913 established himself with the Old Brethren Church where he was elected to the ministry and later ordained to the eldership where he faithfully served as long as health permitted.

On March 10, 1966 he was again united in marriage to Leah Royer who survives.

On July 21 he was involved in a minor auto accident which resulted in some broken ribs. This seemed to weaken him from which he never fully recovered. During his illness of three weeks he called for the anointing which gave him comfort. On August 13 he apparently suffered a heart attack and suddenly and unexpectedly passed away at the age of 86 years and 13 days.

At the time of his passing he still lived in the old homestead where he was born.

He leaves besides his companion the three sons and one daughter, Harvey of Dayton, Ohio, Silas of Flora, Indiana, Rhoda Beckner of Covington, Ohio, and Clement of Brighthurst, Indiana, and two stepsons, Raymond and Herman Royer of near Wakarusa, Indiana. Also surviving are one brother, Daniel Skiles, and one sister, Susan Cascho, of near Rossville, twelve grandchildren, and thirteen great grandchildren. Preceding him in death were three brothers.

Funeral services were held in the Old German Baptist Church by Elmer Brovont, assisted by Melvin Coning and Ezra Wagoner. The text used was II Corinthians 5:1 with hymns 455, 260, 403, and 456. Burial was in the Middlefork cemetery.

—The Family

## HYMN 403

Returning, not departing,  
My steps are homeward bound;  
I quit the land of strangers,  
For home on native ground.

I'm leaving only shadows  
For what is true and good;  
I must not, can not, linger;  
I would not, though I could.

This is not death's dark portal--  
Life's golden gate to me  
Link after link is broken,  
And I at last am free.

Jesus, thou wilt receive me,  
And welcome me above;  
This sunshine, which now fills me,  
Is thine own smile of love.

---

UNTIL THEN

My heart can sing when I pause to remember  
A heartache here is but a stepping stone  
Along the trail that's winding always upward;  
This troubled world is not my final home.

The things of earth will dim and lose their value  
When we recall they're borrowed for awhile.  
And things of earth that cause the heart to tremble,  
Remembered there will only bring a smile.

Until then my heart will go on singing,  
Until then with joy I'll carry on,  
Until the day my eyes behold the city,  
Until the day God calls me home.

—Stuart Hamblen

## HISTORICAL

## THE CRUSADES

## II. The Third Crusade

On hearing of the great defeat suffered by the Frankish forces in the Holy Land, the kings of Europe made plans for a third great crusade with the blessing of the pope. Chief among the leaders of the Third Crusade were Emperor Frederick I (Barbarossa), King Philip II of France, and King Richard I, "the lion-hearted", of England. By this time Barbarossa, the Emperor of Germany, was an aging man of seventy, having accompanied Emperor Conrad on the Second Crusade forty-two years earlier.

In 1189 A.D. the Germans set out for the Holy Land taking a land route while the French, English, Italians, and Scandinavians went by sea. Once again the German Crusaders met the resistance of the Byzantine Empire. Emperor Isaac Angelus had just come to power and was fearful that the German Army might spell the end for his tottering empire. Indeed it was only after threats and promises of peace that the Germans were allowed to pass. Unfortunately, the luck of the Germans was not to hold as their leader, Barbarossa, died while bathing in a river, presumably from heart failure. The effect of this was to transform the once mighty army to a band of tired and disheartened men which Barbarossa's son was unable to control. The result was the disbanding of the majority of the troops. Many were to die or be captured and sold into slavery trying to make their way home. Only about one or two thousand men out of an original force of fifty to one hundred thousand managed to reach Acre. To the Moslems this was a further proof of God's favor. Had not He allowed them to defeat the European infidels who had taken their lands from them? Now the Europeans were being put to confusion before they reached the Holy Land!

The Anglo-French Army was yet to come, however. While it has been said that the English and French kings did not have the zeal for the Crusades that Barbarossa had had, it should be noted that Richard acquitted himself and his troops well. They were able to defeat Saladin in several battles, especially at Acre and along the coast. After the defeat at Acre the Moslem commander there signed an agreement in the name of Saladin providing for the release of the Frankish prisoners, the return of the true cross, and the payment of a tribute of 200,000 dinars. By this time Richard's popularity among his troops was very high, but so was his arrogance. Because he felt that Saladin was slow in carrying out the release of the prisoners and payment of the tribute, he ordered that 3,000 Moslem prisoners be beheaded. Saladin was furious on hearing of this action. He had had the true relic of the cross in his camp ready to return and the prisoners were ready for release. Instead, he sent the relic back to Damascus and refused to free the captive Franks. Although some have thought that Saladin was cold-blooded, he was actually very sensitive. He took no action of reprisal for the slaughter of his men but promised that in future battles he would take no prisoners.

Although Richard was initially successful, he was not able to take Jerusalem in spite of two attempts in December, 1191, and June, 1192. Realizing that the action was at a stalemate, Richard opened negotiations with Saladin for peace. As part of the proposed agreement, Richard's sister Joanna was to be given in marriage to Saladin's brother, Malik al-Adil. Malik was asked to become a Christian prior to the marriage. To his credit he actually considered this move. However, the marriage did not take place as Joanna refused to marry a Moslem. A treaty was finally concluded between Saladin and Richard which allowed for the Franks to retain possession of the lands which they currently held as a vassal of Saladin. They were also to be

allowed access to Jerusalem and the Holy Sepulchre. Thus the Kingdom of Jerusalem became a fiction and at best an excuse for personal power on the part of some individuals. At the close of negotiations Richard and his army left to return to England in October, 1192.

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1. The Crusades, Zoe Oldenbourg
2. The Shorter Cambridge Medieval History, C. W. Previte-Orton
3. Encyclopedia Americana, vol. 8

--Glen Shirk, M.D.  
Stockton, California

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#### TREASURES

I was standing in Tiffany's great store in New York, and I heard the salesman say to a lady who had asked him about some pearls, "Madam, this pearl is worth \$17,000."

As I looked around that beautiful store, I imagined them bringing all their stock up to my house, and saying, "We want you to take care of this tonight." What do you think I would do? I would go as quickly as I could to the telephone and call up the Chief of Police and say, "I have all Tiffany's stock in my house, and it is too great a responsibility. Will you send some of your most trusted officers to help me?" You would do the same, wouldn't you?

But I have a little boy in my home, and for him I am responsible. I have had him for nine years, and some of you may have just such another little boy. I turn to this old Book and I read this word: "What shall it profit a man if he gain the whole world and lose his own soul?" It is as if he had all the diamonds and rubies and pearls in the world, and held them in one hand, and just put a little boy in the other, and the boy would be worth more than all the jewels. If you would tremble

because you had \$17,000 worth of jewels in the house one night, how shall you go up to your Father and your son be not with you?

—J. Wilbur Chapman

From "The Log of the Good  
Ship Grace"

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### THE SOUL OF A CHILD

The soul of a child is the loveliest flower  
That grows in the garden of God.  
It climbs from weakness to knowledge and power  
To the sky from the clay and the clod.

To beauty and sweetness it grows under care  
Neglected 'tis ragged and wild  
'Tis a plant that is tender and wondrously rare,  
The sweet wistful soul of a child.

Be tender, O gardener and give it its share  
Of moisture, of warmth and of light;  
And let it not lack for painstaking care  
To protect it from frost and blight.

A glad day shall come when its bloom shall unfold.  
It will seem that an angel has smiled,  
Reflecting a beauty and sweetness untold  
In the sensitive soul of a child.

In the breast of a bulb is a promise of spring;  
In the little blue egg is a bird that will sing;  
In the soul of the seed is the hope of the sod;  
In the soul of the child is the kingdom of God.

—Selected from "The Quiet Hour"

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### COMMUNION NOTICE

The Fall Lovefeast of the Salida Old Brethren Church  
is set for November 1 and 2. All are welcome.

—Daniel F. Wolf

## CHILDREN'S PAGE

## THE MIRACLE AT BETHESDA

John 5:1-14

Did you ever hear of a sick person who got well by stepping into a pool of water? One time when Jesus was at Jerusalem, there was a pool of water called Bethesda which had five porches built around it so that sick people could come there and wait to be healed. At a certain time of the year, an angel came to this pool and troubled the water; that is, the angel caused the water to ripple or move so people could see it. When this happened, the first sick or crippled person who stepped into the water would be made well.

There was a certain man who was so crippled he could hardly move around and had been this way for thirty-eight years. Somehow he had come to the pool and was waiting for the water to move. As he waited, Jesus came along and said to him, "Would you be made whole?"

Not knowing who it was, the man replied, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me."

Then Jesus said, "Rise, take up your bed and walk."

Maybe the man thought, "It won't hurt to try." And to his surprise he got right up. His legs were strong and well. Then he may have thought, "The man said to take up my bed, but I haven't done this for years; but I didn't think I could stand up, so I'll just give it a try." Sure enough his arms were healed too, and he just reached down and picked up his bed as easily as anybody and it didn't hurt him a bit. Then he remembered that Jesus had said to walk, and although he likely hadn't done anything but crawl a little, he started out. He could walk just fine, and he was so happy and excited when someone asked him who healed him, he looked to find Jesus and Jesus wasn't there. He couldn't tell who it was that had healed him!

Continued on page 8

# THE PILGRIM

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NO. 10

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

O MY SOUL, BLESS THOU JEHOVAH

From Psalm 103

O my soul, bless thou Jehovah,  
All within me, bless His name:  
Bless Jehovah, and forget not  
All His mercies to proclaim:

Who forgives all thy transgressions,  
Thy diseases all who heals,  
Who redeems thee from destruction,  
Who with so kindly deals.

Far as east from west is distant,  
He hath put away our sin;  
Like the pity of a father  
Hath the Lord's compassion been.

Bless Jehovah, all His creatures  
Ever under His control,  
All throughout His vast dominion;  
Bless Jehovah, O my soul.

For as high as is the heaven,  
Far above the earth below,  
Ever great to them that fear Him  
Is the mercy He will show.

Selected from "Life Songs"

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## THE TREE OF LIFE

"To him that overcometh will I give to eat of the Tree of Life which is in the midst of the paradise of God." (Revelations 2:7)

The Tree of Life was placed in the midst of the garden of Eden near unto the tree of the knowledge of good and evil. (Genesis 2:9) Man was informed by God that the consequence of partaking of this tree was death. He forbade him to eat of it. So life and death grew side by side, and the destiny of man depended upon man's choice.

After man's partaking of the tree of the knowledge of good and evil and the penalty of death pronounced by God, the Lord considered the possibility of man's reaching out to partake of the Tree of Life and living forever in his sinful condition. God took His power to protect the way to the Tree of Life with "Cherubims and a flaming sword which turned every way, to keep the way of the Tree of Life." (Genesis 3:24)

So disappeared the Tree of Life, perhaps soon taken from the earth, and the Bible is silent of its existence until John's wonderful vision on the Isle of Patmos. (Revelations 1:9) Here is revealed indeed the Tree of Life "in the midst of the paradise of God."

"In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the Tree were for the healing of the nations." (Revelations 22:2) "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." (Revelations 22:14) So we see three times is the Tree of Life mentioned in Genesis and three times in Revelations.

The potency of the Tree of Life is preserved for the "overcomers." God will give to eat of it. The doers

of His commandments will have the right to partake of its fruit in its eternal freshness.

We read of only two, Adam and Eve, who partook of the tree of the knowledge of good and evil, and the sentence was death, which also descended upon all the generations of Adam except Enoch and Elijah. These somehow missed death in its deadly horror of the grave, though they no doubt have gone through a change. However, it has pleased God to throw the veil of mystery around them!

Also, we must make an exception of those Christians who are last and remain upon this earth when Jesus comes at the first resurrection, when the living ones of Jesus' own will be changed to glory in the "twinkling of an eye" as we read:

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thessalonians 4:17) "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

For Jesus "who hath abolished death, and hath brought life, and immortality to light through the gospel," (2 Timothy 1:10) also has said, "I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 11:25, 26) Also, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-29)

What words of bliss that He said this!

Before His Throne, His very own

Eat of Life's Tree, His face to see

A crown to wear, His Throne to share.

To bring this possibility, it was necessary that Jesus "was in all points tempted as we are, yet without sin," (Hebrews 4:15) and to meet death face to face "that by the grace of God He should taste death for every man." (Hebrews 2:9) And having power to lay down His life and to take it again (John 10:18) clearly proved His words, "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself."

Thus equipped He alone could lead the way to life, but we can follow in His steps! (I Peter 2:21) We can see His footsteps along the narrow way to life.

"But we all with open face beholding as in a glass the glory of the Lord"—see Him here on earth in His lowly, yet powerful way meeting all the foes of life, having power over all maladies and diseases of man, and knowing all the horrors of the bondage of sin. He could heal both soul and body by His mighty power—part of His glory. He also proved His power over death by raising the dead to life and giving to man soundness of body and cleanness of soul. He also gave hope beyond the grave by imparting to them the words of eternal life. He went on and on wrapped in glory, though covered for awhile with the mantle of shame. He went to the cross and met the monster face to face, shrouded by darkness, for the sun refused to shine upon the black crime of man and demons, satyrs and the devil. They "killed the Prince of Life" as Jesus said, "Father, into thy hands I commend my Spirit."

But afterwards when He had laid down His life, the sun began to shine again for man, struck in terror by the loss of his Prince, and after his fearful deed said, "Truly this was the Son of God." Though for a season, for His disciples it was a dark time indeed, yet hope and glory were growing, until with dazzling brightness and earth shaking power the mighty Son of God took up His life by His own power and again saw His loved ones face to face.

He soon ascended to heaven in glory upon glory, now to complete the sentence, "Are changed into the same

image from glory to glory, even as by the Spirit of the Lord." (2 Corinthians 3:18) Oh, glorious scenes that await us after the sleeping time that brings rest from our labors far exceeding the rests we have in nights after the day's toils are over!

But to "awake in His likeness," will we behold  
The "City of Light" midst the stars we are told;  
Where they know not a sorrow or care,  
And the gates are of pearl and the street is of gold,  
And I trust in my heart you'll be there.

When the fullness of glory comes, then Jesus will grant all His redeemed children gathered together near the Throne of God around the Tree of Life to partake of its fruit. Yes, we taste the sweetness of His word here and in resurrection glory begin to taste of the divine food at the table of the Lord in heaven. There all the redeemed, as bees upon a blooming tree, partake, not the tree of the knowledge of good and evil, but of the Tree of Life. Oh, did ever food taste so good, for in its fruit is distilled the glory and victory of the Son of God!

And will I pause when I shall wake  
Amid the scenes of glory's dawn,  
Arise while worlds begin to shake,  
And dying time moves on and on?

When I shall meet the hosts of Him  
Who leads ahead in robes of light;  
When shades of earth begin to dim,  
Give place to heaven's glory bright.

O sweet the scent where nectar fields  
Afar away in beauty bloom;  
For now in time their fragrance yields  
This side the silence of the tomb.

But in that morn of heaven's bliss,  
A fragrance more rare than we have known  
Comes from the place where Jesus is,  
Nearby our Heavenly Father's throne.

The Tree of Life there stately grows,  
Whose flowers and fruits perfume the place;  
And from this central heaven throws  
Its scent abroad to Adam's race.

Who now have joined those in the sky  
With Christ in everlasting song;  
And Father, abba Father, cry,  
Our God, our help, our way along.

O, like a bird back to its nest,  
This fragrance sweet from Life's own Tree  
Lures me unto that place of rest  
Like nectar lures the honey bee.

I long to eat where fruits and flowers  
Are mingled in that shade-lit glow;  
Above the mighty walls and towers  
Stand guard around it row on row.

And will I see on highest hill  
The city bright of jasper wall;  
That presence the bright heaven fill  
The Tree of Life out towering all?

And when my Saviour bids me eat,  
With throngs may I surround that Tree;  
May my partaking be complete,  
Eternal life my own to be.

—J. I. Cover

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#### COMMUNION NOTICE

The Fall Lovefeast of the Salida Old Brethren Church will be held, the Lord willing, on November 1 and 2 at the Salida meeting house, Salida, California. A hearty invitation and welcome is extended to all the brethren and sisters and friends to attend.

—Daniel F. Wolf

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Psalm 37:4

How long has it been since anything has really delighted us? "Delight", "joy" and "happiness" are similar in meaning and all should be elements in the Christian's experience.

We all know people who seem to be unhappy most of the time. They spread gloom as they go and it seems that nothing pleases or delights them. Usually these are people who haven't had the joyful experience of knowing and serving the Lord. But many times Christians, too, go through times of unhappiness and all of us seem to have discouraging moments.

There are many causes for unhappiness in the lives of Christians, but perhaps one of the most common is failure to recognize what is really valuable in life. When we look at conditions around us, especially as wickedness increases and the world ripens for judgment, it makes us sad and discouraged. So many of our friends are seemingly indifferent and unreachable. As we look forward to old age or sickness and think what suffering one could have we can become sad.

But when we lift our sights to the eternal and sure promises of God through Jesus Christ our Lord, we can truly be delighted. How blessed we are to have the privilege of serving the Lord, believing His word, and knowing that He died for our sins and has washed us in His own blood.

When we recognize the real values of life we can rejoice to see old age come knowing that we are nearing home. We can have joy in witnessing for Christ even though fruits seem few. What a comfort it is to rest in the Lord and know that His is the work and the battle. We can do our best and know that God can take it and use it and multiply it in the way that pleases Him.

--L.C.

I've found my Lord and He is mine,  
He won me by His love;

I'll serve Him all my years of time,  
And dwell with Him above.

His yoke is easy, His burden is light,  
I've found it so, I've found it so;  
His service is my sweetest delight;  
His blessings ever flow.

#### SWEET HOUR OF PRAYER

Everybody in Coleshill, England, knew William Walford. On Sundays he preached around at different churches for his minister friends. During the week the townsfolk made his little trinket shop their favorite meeting place. He was forever whittling out novelties for children and he made his scant living carving items from ivory. Though his life was filled with adversities and he had seen many "seasons of distress and grief" there was something uplifting about the old carver's outlook on life.

One day in 1842 when Congregational Minister Thomas Salmon stopped in Walford's shop he found his friend with more on his mind than his carving and usual optimistic philosophy. He had composed a poem and he asked the Rev. Mr. Salmon to take the words down as he recited them.

Sweet hour of prayer! Sweet hour of prayer!  
That calls me from a world of care,  
And bids me at my Father's throne  
Make all my wants and wishes known;  
In seasons of distress and grief,  
My soul has often found relief,  
And oft escaped the tempter's snare  
By thy return, sweet hour of prayer.

Sweet hour of prayer! Sweet hour of prayer!  
Thy wings shall my petition bear,  
To him whose truth and faithfulness,  
Engage the waiting soul to bless;

And since he bids me seek his face,  
Believe his word and trust his grace,  
I'll cast on him my every care,  
And wait for thee, sweet hour of prayer!

Sweet hour of prayer! Sweet hour of prayer!  
May I thy consolation share:  
Till, from Mount Pisgah's lofty height,  
I view my home, and take my flight:  
This robe of flesh I'll drop, and rise  
To seize the everlasting prize;  
And sing, while passing through the air,  
Farewell, farewell, sweet hour of prayer.

Three years later, on a visit to New York, Salmon presented the old carver's poem to the New York Observer. It was printed in the September issue of 1845 but nothing of note came of it until 14 years later. Then, in 1859, a copy of it came to the attention of New York's organist and composer William Bradbury. In addition to directing choirs, writing music for some of the most famous hymns and manufacturing organs, Bradbury published some 60 hymn books. He immediately saw in Walford's poem material for a hymn, set it to music and published it.

The reason William Walford had asked the Rev. Mr. Salmon to take down his poem while he dictated it was that the old carver couldn't see how to write—he was blind.

Physically, that is. But what rare spiritual insight he had to write this immortal hymn!

—Selected by Alma Garber  
From "The Log of the Good  
Ship Grace"

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#### BIRTHS

MILLER - A daughter, Gayle Katherine, born to Fred and Erma Miller of Sonora, California on October 2.

## OBITUARY

DANIEL V. SKILES, son of David and Susan (Metzger) Skiles was born October 19, 1870, near Rossville, Indiana. He peacefully crossed the river of death at the home of his daughter, Mrs. Lloyd Rule, September 22, 1969, at the age of 98 years, 11 months and 3 days. He was united in marriage to Leah Metzger July 31, 1893. To this union were born nine children, six sons and three daughters. Mother was called to her reward January 28, 1936, leaving him to travel the path of life alone and with his children more than 33 years.

One son and one daughter preceded him in death: Ida Brovont passing on December 26, 1926; Noah passing on October 25, 1965. Also preceding him in death are five grandchildren and four brothers.

Left to mourn his departure are seven children, five sons and two daughters: Ora of Modesto, California; Aaron of Wakarusa, Indiana; Marvin of Ansonia, Ohio; Lydia Flora of Rossville, Indiana; Joseph of Goshen, Indiana; Alma Rule of Rossville, Indiana; and Ezra of Elkhart, Indiana; one son-in-law, Elmer Brovont of Rossville, Indiana and one daughter-in-law, Mary Skiles of Rossville, Indiana. Also left to mourn are twenty-nine grandchildren, sixty-three great grandchildren, one great great grandchild, one sister, Susan Gascho, and many nephews, nieces, relatives, and friends.

Father was endowed with a good memory and would interestingly entertain his visitors and listeners with conditions and accounts of bygone days, having a personal acquaintance with many of the church fathers which he distinctly remembered. He accepted Christ as his personal Saviour and was baptized in the summer of 1895 by John Gascho. In 1913 he was identified with the Old Brethren, was elected to the office of deacon, to the ministry, and full ministry in which capacity he labored as long as health permitted. Having a strong desire to depart and be with loved ones who had gone on before, he requested the anointing which was given in the presence of most of his family in an impressive

ceremony. Thus ended a long and interesting career spanning almost a century of time.

As these bonds and ties to the distant past are one by one broken, it gives us to know that the unchangeable laws of God are true and remain. He will be greatly missed in the home where he was cared for and all others who knew and loved him.

Death has robbed us of our Father  
Whom we loved and cherished dear.  
First was Mother, now our Father,  
Can we help but shed a tear?

Yes, we'll miss him. Oh we'll miss him  
When we see his vacant chair,  
And how sad the room without him  
For there is no parent there.

How we loved him, yes, we loved him,  
No earthly tongue can tell!  
But the angels, they have called him  
Up to heaven with them to dwell.

We'll miss those kind and loving hands,  
Their fond and earnest care.  
Our home is sad without him  
We'll miss him everywhere.

Dear Father, must we give you up,  
You whom we loved so well?  
How can we drink the bitter cup  
And say a last farewell?

Your busy hands are folded,  
Their work on earth is done;  
Your trials are all ended,  
Your heavenly crown is won.

—The Family

## HISTORICAL

## LATER CRUSADES

Although the members of the Third Crusade in effect had given up Jerusalem to the Moslems, there were to be other attempts to reassert European control in the Holy Land. Although the opportunity for re-establishment of the Kingdom of Jerusalem appeared in 1193 with the death of Saladin, it was not until about ten years later that a European force would be ready to set out for the Holy Land. Thus the Moslems were saved at their weakest ebb by the inactivity of the Europeans.

I. The Fourth Crusade  
(1202-1204)

While the European barons and kings were becoming weary of the expeditions to the Holy Land, the papacy was not. Pope Innocent III was determined that Christendom retain possession of the Holy Sepulchre. Consequently, the call for the new crusade was preached throughout Europe. Like it or not, the kings and barons had no choice but to gather another army. Excuses could not be made. It was clear that their duty to God and the Church came before the welfare of their countries or themselves.

When the army was finally ready, they set out for Venice from which they planned to sail. The plan of action called for a vigorous campaign against Egypt, which was the center of Moslem power. It was hoped that with a decisive victory there, the ability of the Moslems to resist the Crusaders would be broken, allowing for European domination of the Holy Land. At Venice they found that the Venetians were not able to convey them to the Holy Land as planned. They then turned toward the Byzantine Empire which had always feared crusading armies. Although Pope Innocent had expressly forbidden any interference in the affairs of the Byzantine Empire, Constantinople was taken and

spoiled. At first the pope was furious, but later his wrath was appeased as the action allowed for Latin influence to be re-established in Constantinople.

The action in Constantinople ended the Fourth Crusade. It is perhaps significant that the Crusaders never reached the Holy Land, especially since they had not had the zeal for the conquest of Jerusalem and the Holy Sepulchre which former Crusaders had possessed.

## II. The Children's Crusade (1212)

Tales of the Children's Crusade have captured the interest of subsequent generations. As they have been handed down they have become richly embellished with fiction and legend. It is difficult to know for certain exactly what motivated the bands of children to embark upon such a crusade or what might have transpired that caused the many parents to allow such an adventure.

The Children's Crusade was actually composed of two separate groups of children, one French and one German. While their elders were becoming disenchanted with the Crusades the children were no doubt fascinated with the stories of adventure in the service of the Church. Many of them were probably sincerely motivated to serve their Church and Lord. The German group was lead by a young lad named Nicholas from Cologne while the French children were under the leadership of Stephen, a shepherd boy. Stephen claimed that Christ had personally appeared to him and commissioned him to lead the Crusade.

Because the German and French groups apparently never met they suffered different fates. The German group of children actually made the long journey to Genoa, in Italy, where they expected the waters to part, as the Red Sea had done, so that they could walk to the Holy Land. Many died of starvation and exposure on the journey. Finally on reaching Genoa they were extremely disappointed that the miracle did not occur. Many were persuaded to continue to the Holy

Land by ship. These were deceived by unscrupulous ship captains who sold them to Moslem slave traders. Others attempted to return home or settled in Italy.

The French band of children never left their homeland. They spent most of the summer wandering through France, praying and singing for the people. Finally they were ordered to return home by the King of France. Some stories have the children being sold into slavery at Marseille, but this is highly unlikely. Thus the French group of children met a much better fate than the German band. While the number of French children participating in this crusade is not known, it is thought that there were about seven thousand German children.

—Glen W. Shirk, M.D.

Stockton, California

### PHILOSOPHY OF LIFE

I learn as the years roll onward  
and leave the past behind,  
That much that I counted a sorrow  
but proves that God is kind,  
That many a flower which I longed for  
had a hidden thorn of pain,  
And many a rugged bypath  
led to fields of ripened grain.

The clouds that cover the sunshine  
cannot banish the sun,  
And the earth shines out brighter  
when the weary rain is done.  
We must stand in the deepest sorrow  
to see the clearest light,  
And often from wrong's own darkness  
comes the strength of right.

We must live through the dreary winter  
if we would value the spring,  
And the woods must be cold and silent  
before the robins sing.

The flowers must be buried in darkness  
before they can bud and bloom,  
And the warmest and sweetest sunshine  
comes after the storm and gloom.

So the heart from the hardest trials  
gains the purest joy of all,  
And from lips that have tasted sadness  
the sweetest songs will fall.

For as peace comes after suffering  
and love is reward of pain,  
So after earth is Heaven,  
and out of our loss is gain.

—Selected by Bertie Baker

(Continued from page 16)

gone," and another one said, "So is mine," and another, "I'm clean, I'm clean!" And they were all ten healed—every one.

Jesus was watching, and all at once one of the ten that were healed turned back and with a loud voice glorified God and fell down at Jesus' feet and thanked Him for making him well again. And this man was a Samaritan. Jesus said, "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, except this stranger." So Jesus said to the man at His feet, "Arise, go thy way: thy faith hath made thee whole."

Jesus appreciated this stranger's thanking Him. Let us remember to thank Him for all the good things Jesus gives us.

—Rudolph Cover

## CHILDREN'S PAGE

## JESUS HEALS THE LEPERS

Luke 5:12  
Luke 17:12

Did you ever wonder why we never read about Jesus being sick? He healed many, many people who were diseased and came in close contact with all kinds of sickness, yet He was never sick. We know that He got very tired and weary but He was always well. Jesus was the fountain of life. He said, "I am come that they might have life and that they might have it more abundantly." People flocked to Him by the hundreds to be healed. They wanted to be well and strong and here was the one who could heal them!

In those days, leprosy was a disease that the people feared most of all. Anyone who was a leper had to call out, "Unclean! Unclean!" so that no healthy person would get close to them, and you can be sure no one did, that is, except Jesus.

One day as Jesus passed through a certain city, a man who had a terrible case of leprosy fell at the feet of Jesus and said, "Lord, if you will you can make me clean."

Jesus didn't run away from this man like other people, but reached out and touched him with His hand and said, "I will, be thou clean." And right away the leper was healed. It must have been wonderful for him to see and feel all those diseased places on his body become clean and well again.

Another time Jesus was entering into a village and there were ten lepers that met Him. As soon as they thought He could hear them they called out as loud as they could, "Jesus, Master, have mercy on us."

Now when Jesus saw them, His heart was touched with pity for the diseased men and He said, "Go show yourselves unto the priests." This was a little different than what He usually did, but the lepers knew that they could never be considered cured unless the priests gave their approval. So off they went. As they were on their way one of them said, "I'm healed! My leprosy's

(Continued on page 15)

# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## I THANK THE LORD, MY MAKER

I thank the Lord, my Maker,  
For all His gifts to me,  
For making me partaker  
Of bounties rich and free;  
For father and for mother,  
Who give me clothes and food,  
For sister and for brother,  
And all the kind and good.

I thank the Lord, my Saviour,  
Who came for me to die,  
And bless me with His favor,  
And fit me for the sky;  
That all my sins out-blotted,  
By Jesus washed away,  
I may be found unspotted  
When comes the final day.

I thank the Lord for giving  
The spirit of His grace,  
That I may serve Him living,  
And dying, reach the place  
Where Jesus in His glory  
I shall forever see,  
And tell the wondrous story  
Of all His love for me.

By Thomas MacKellar

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## HARVEST OF VALUES

"Harvest of Values"--this was the theme for a sale not long ago in the store where I work. The theme was supposed to give the idea that there were reduced prices, special buys and values to be had at our store during the days of the sale. Large window banners proclaimed it, and folders mailed to the customers listed and pictured the items that were being featured.

Many people may doubt the real value of the bargains offered at such a sale. But there is another "harvest of values" about which there can be no doubt. In this other harvest, God is the dispenser of the values, and He always gives good measure. His are true values with full guarantees on their quality.

God has sent us His catalog of the true values--His Word of Life. We can browse through its pages and find the greatest bargains ever offered to man. We can trade in our old lives, old habits, and old prejudices and God will fit us out with all things new. He tells us of His offer of peace and reconciliation through His Son, the Lord Jesus Christ. Here we find what God did for us and what He asks us to do--to believe His word, accept His sacrifice, and obey His voice. So the first value we can find is salvation for our souls with the pardon of our sins and the gift of the Holy Ghost. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37) What can be more valuable than eternal life for our souls?

As we go on seeking values, we find that we can have peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:11) Jesus said, "Peace I leave with you, my peace I give unto you." What a privilege it is to have this peace even in a world filled with war and violence. Many Christian people today would take the way of war

though we are instructed to follow the things that make for peace. But Christians throughout the history of the church have been peacemakers, and they possessed this peace even in the arena with the lions and even in the face of torture, where to resist would have been easier than to submit as it would have brought a speedier and easier death.

In God's word we find light. "Thy word is a lamp unto my feet, and a light unto my path." How valuable to us is a light on a dark night. We have probably all read of instances when a flashlight meant the difference between life and death. How much more valuable and life-saving is the light that comes from God. We have a situation similar to that of the children of Israel during the plague of darkness before they left Egypt. There was light in the Israelite homes but darkness in all others. Jesus tells us, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." We have been called out of darkness into His marvellous light.

We could list many more of the true values: fellowship with other Christians, assurance and freedom from fear, clear consciences because of the forgiveness of our sins, and the priceless value of access to God through prayer. This is a value that we treasure more as we exercise more in it. I believe it is safe to say that there is not a situation a Christian can face that cannot be made easier as we share it with our Heavenly Father in prayer. Martin Luther is credited with a statement something like this: "I have so many things to do today that I must spend several hours in prayer." But short prayers are also valuable, and we can reach God in this way at any time—at work or at rest—and the oftener we communicate with Him, the easier and happier our lives become.

In this harvest time are we having a harvest of the true values? Do we regard them as worth more to us than "the abundance of the things which we possess?" We have many blessings to be thankful for this thanksgiving season, but thank Him most for the true, eternal values.

--L.C.

### "THANKS BE UNTO GOD"

It is said one of the greatest lacks in our modern life is that of failing to be appreciative of the many good things that come to us from others and from God. Children do not appreciate what parents do for them, and parents do not appreciate their children. Husbands do not appreciate their wives, and wives reciprocate by failing to appreciate their husbands. Employees do not appreciate their employers, and the latter exploit their employees. Churches do not appreciate their pastors, and pastors fail to take the right attitudes toward their flock. People who live off the government are the ones who do the most complaining about the government. So the story goes, although we know these are sweeping generalities.

We cite these statements in order to point out the fact that we as people of modern times are all too often sadly lacking in the noble art of having a proper sense of appreciation and of giving it free expression. The failure is on both points, although often more on the latter. We may often have a feeling of appreciation for what some one has done for us but we fail to tell them about it, and thus rob both ourselves and them of a blessing. For instance, the faithful wife and mother may work long and hard to make good meals and to provide nice home conditions, and both husband and children take everything as a matter of course and fail to express their thanks by loving words and acts of appreciation.

This is a condition that is not new, for we are told in the Scriptures many times of how people forgot the blessings of the Lord and failed to praise and thank Him for them. And so the Psalmist often urges both himself and others to remember what the Lord has done and to give thanks and praise to Him for this goodness and mercy. This brings us to the important thought expressed by Paul and quoted as the subject of this editorial; that is, that above all else, thanks belong to God.

We have many failings with regard to a proper sense of appreciation and of expressing it, but our biggest sin in this respect is the attitude we take toward God for the showers of blessing which He is constantly bestowing upon us. The Pilgrim fathers had this sense to a large degree and expressed it in their special thanksgiving services. Long before this the Israelites had their special feasts of the harvest, which were really thanksgiving services. God's people through the ages have found it profitable to have special seasons of thanksgiving, so as not to forget the rich benefits of the Lord and not to fail to give appropriate honor and praise in appreciation for them.

In view of all this let us approach the Thanksgiving season with a sense of praise, worship, song and thanksgiving so that it will be meaningful and helpful to ourselves and an honor to God. We could enumerate many reasons to be thankful, but the reader can supply them as he goes over his own case and reviews his blessings during the past year. Let us cultivate the thankful spirit and carry it with us always. Let us be thankful to our friends and loved ones and let them know that we appreciate what they are constantly doing for us. But, above all, let us give thanks to God at all times because of His boundless blessings that cannot be measured. And the greatest of these is the "unspeakable gift" of His Son as our Saviour and Lord. If we fail to do this we have missed that which will give meaning to all our other Thanksgiving observances.

"Thanks be unto God for his unspeakable gift."

—Selected from 1964

"Bible Monitor"

#### BIRTHS

**BAKER**—A daughter, Ruth Irene, born to Paul and Mary Baker of Maple, Ontario on October 25.

## CHRISTIAN CLOTHING

This is an important subject for members to consider.

Upon this we form our conclusions as to where to place each other. We imitate someone according to our desires.

If we join the army, we use its uniform; when we join the navy, we dress as sailors. The government has adopted clothing suitable to the needs of its various branches of service, so as to show to others to which branch one belongs.

All orders and societies of the world have their distinctive emblems so as to be known by each other.

Now when the Lord made the animals, He clothed each group to conform to its classification, so we would know what kind of an animal it was by its outward appearance.

The Lord gave instructions as to how His people should be dressed when He brought them out of Egypt (Numbers 15:38-40).

He separated them from other people. In this we plainly see His mind. So He has given His command to all who will be His children today. The command is to come out from the world and be a separate people (II Corinthians 6:13-18).

The Bible teaches us that when we come out from among our former associates and are a separate people, we will show it by a renewed mind, then we will look different on the outside, and we will be clothed alike.

Many years ago our fraternity adopted a uniform that showed to each other and the world to which group we belonged. Thus we are known and read of all men, and are living epistles of the Lord (II Corinthians 3:2).

We are governed largely by our eyes. When we see people clothed like the people of the world, we form our opinion as to what is in their hearts. By our speech, appearance, and conduct, we show what is in our heart and mind, which indicates whether we have come out from the world and want to live as Christians. "Out of the abundance of the heart, the mouth speaketh" (Matthew 12:34; Luke 6:45).

We must consider what is said in I Corinthians 13. Then what is in the heart will be made manifest on the outside.

We are commanded "to stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phillipians 1:27). Again, "Finally be ye of one mind" (I Peter 3:8).

Now brethren and sisters, some tell us that we have no scripture for our adopted uniform, but if we take the scripture as a whole, we have an abundance of scripture to teach us to be humble, plain, lowly in mind. Many have experienced that there is no better form of dress to keep us from conforming to the world than that which has been adopted by the church (Romans 12:2). Lastly we read how we will all be clothed alike in heaven (Revelations 6:11; 7:9, 14). We plainly see by this what is the mind of the Lord as to our clothing while being His children here on earth.

So let our walk, talk, and appearance be such as becometh children whom the Lord hath chosen out of the world to be His peculiar people.

We are commanded to be a light to the world, but if we look like the world in dress, as well as in talk and conduct, we are no light (Matthew 5:16).

We must have all of the armor of a Christian to be a soldier of Jesus Christ (Ephesians 6:11-18; II Timothy 2:4).

"The light of the body is the eye" (Matthew 6:22) and we receive knowledge by what we see. "Shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). Works here means obeying the Word of God as given us in the New Testament.

---Selected by Clay Wagner

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I will offer to thee the sacrifice of thanksgiving,  
and will call upon the name of the Lord.

Psalms 116:17

## FAMILY FORSAKEN

You might say Gerrit Hasepoot was a family man. He liked his work as a tailor because he could sew at home and could spend the hours with his family. He loved his wife and children very much, but he loved Jesus Christ even more.

When a persecution of Christ's followers began in 1557, Gerrit had to leave his home in Nijmegen for a while. So he had to forsake house, wife, and children for the Gospel's sake. To such refugees Christ promised eternal life in the world to come. Gerrit knew the Scripture passage about that. But he did not know how soon he would need to leave his family behind permanently, how soon he would pass into the world to come.

It happened this way. The persecution at Nijmegen in the Netherlands was not yet over, but Gerrit was becoming more and more lonesome for his family. He decided to come home secretly to see them. A guard happened to recognize Gerrit on the street and reported him to the bailiff, a very blood-thirsty man. The bailiff came immediately and caught Gerrit within the loving circle of his family. Without mercy he hauled Gerrit off to prison.

In prison Gerrit openly confessed his faith and was not ashamed of Christ. Because of this he was sentenced to death in the flames at the stake. But he received his sentence bravely, because he knew that he would soon be with Christ.

After the judge had pronounced the sentence, Gerrit's wife came into the city hall, weeping with their baby in her arms. She sobbed so hard that she could scarcely hold the baby. As was the custom, a large cup of wine was poured out for Gerrit to drink. This was supposed to be an act of mercy to deaden the pain and relieve the fear of execution. However, Gerrit had no desire to die in such a condition. He told his wife he would not touch the wine but would wait for the new wine to be given in the kingdom of his Father above.

Gerrit's wife could hardly stand any longer and almost fainted with grief. Strange to say, the little

baby was not frightened by the mother's hysterical mood or the commotion of the many strangers in the courtroom. The infant seemed to be surrounded by a protective supernatural influence. It merely laughed and cooed to its father. Could it be that this baby in its innocence was closer to its father and the kingdom of heaven than anyone else in the room?

Gerrit was taken on a wagon to the scaffold where he was to be burned. On the scaffold he joyfully sang hymns and prayed. As sometimes happens in the greatest moments of one's life, little things become important. So Gerrit kicked off his shoes, saying there was no point in burning a good pair of shoes, too. Some poor man could wear them. The executioner passed the rope through the slit in the stake and around Gerrit's neck, and began twisting it. But the executioner was careless and did not succeed in strangling him. Gerrit caught his breath and began singing another hymn. The executioner twisted the rope again--this time until Gerrit was dead. Then the fire was lighted.

And so this witness of Christ forsook house, wife, and children forever in this life, firmly believing that he would receive an hundredfold and eternal life in the world to come.

This story is given on page 560 of the Martyrs' Mirror.

--By James W. Lowry

In "The Pearl of Great Price"

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Be strong, my soul!

Thy loved ones go

Within the veil. God's thine, e'en so;

Be strong.

Be strong, my soul!

Death looms in view.

Lo, here thy God! He'll bear thee through;

Be strong.

Selected from "Streams in the Desert"

## CLOSE TO THEE

Silas Vail made hats for a living, but his real love was music. As a young man Vail left home in Brooklyn, where he was born in 1818, went to Danbury, Connecticut, learned how to make hats, came back to New York City and opened his own hat business.

While Silas Vail was operating his hat enterprises and writing music on the side, a man named Horace Waters was running one of the largest music stores and publishing houses on Broadway. At the same time a mild-mannered Pennsylvanian named Stephen Foster was writing lyrics about Southern plantations and Negro slaves, as well as songs for Sunday Schools for publisher Horace Waters or anybody else who would buy them. When it came to secular songs, Hatter Silas Vail couldn't hold a candle to the author of "Old Black Joe," but when it came to church music, Vail had it over Foster.

While Stephen Foster had the nation singing about an old home in Kentucky and a cabin on Florida's Swanee River, church congregations from one end of the country to the other were singing Silas Vail's music to "Scatter Seeds of Kindness," "Nothing But Leaves" and "Gates Ajar!"

In 1863, Hatmaker Vail and Publisher Waters bought 10 songs from Troubadour Foster, added a sizable selection of others, and came out with a book called "The Atheneum Collection," which has preserved for posterity many a song that would have otherwise been forgotten. While all this was going on, a blind little woman in Brooklyn was putting aside the writing of secular songs and turning her prolific pen to the writing of church hymns.

One day in 1874, Vail wrote a piece of music that sounded as though it would fit words of a religious hymn. So Vail left his hat plant, called a cab and had the driver take him over to the home of Fanny Crosby in Brooklyn.

Silas Jones Vail played his tune while blind "Aunt Fanny" Crosby listened. When the composer came to the refrain, the poetess stopped him and said, "Your music says 'Close to Thee . . . Close to Thee.'" Then the

little woman asked her hatmaker guest to take down the words as she dictated the now famous lines.

Thou, my everlasting portion,  
More than friend or life to me;  
All along my pilgrim journey,  
Savior, let me walk with Thee.  
Close to Thee, close to Thee,  
Close to Thee, close to Thee;  
All along my pilgrim journey,  
Savior, let me walk with Thee.

Not for ease or worldly pleasure,  
Nor for fame my prayer shall be;  
Gladly will I toil and suffer,  
Only let me walk with Thee.  
Close to Thee, close to Thee,  
Close to Thee, close to Thee;  
Gladly will I toil and suffer,  
Only let me walk with Thee.

Lead me thro' the vale of shadows,  
Bear me o'er life's fitful sea;  
Then the gate of life eternal  
May I enter, Lord, with Thee.  
Close to Thee, close to Thee,  
Close to Thee, close to Thee;  
Then the gate of life eternal  
May I enter, Lord, with Thee.

Selected from

"The Log of the Good Ship Grace"

The desire of power in excess caused angels to fall;  
the desire of knowledge in excess caused man to fall;  
but in charity is no excess, neither can man or angels come into danger by it.

—Bacon (Selected from

"The Vindicator")

## HISTORICAL

## III. The Fifth Crusade (1218-1221)

In spite of the complete failure of the Fourth Crusade and the tragedy of the Children's Crusade, the zeal of Pope Innocent for conquest in the Holy Land was undiminished. At the Fourth Lateran Council in 1215 he called for the planning of the Fifth Crusade. Like the Fourth Crusade the plan called for a strong attack on Egypt. While the Crusaders did reach Egypt and initially captured Dalmietta, they were later defeated by the Moslems. They finally agreed to return to Europe in exchange for the relic of the true cross.

## IV. The Sixth Crusade (1228-1229)

The Sixth Crusade was largely due to the efforts of Frederick II, the young German Emperor. Frederick had long been fascinated with the thought of adventure in the Holy Land. In 1225 he married the heiress to the Kingdom which furthered his desire to retake the Holy Land. Because of his differences with Pope Gregory IX, who feared that Frederick was endangering the power of the papacy, he was excommunicated. Undaunted, Frederick led his army to the Holy Land, where in spite of much resistance he was able to secure Nazareth, Bethlehem, and Jerusalem as Christian possessions by means of a ten year treaty with the Moslems. This was possible only because of the tensions which existed between Syria and Egypt. With Jerusalem in his possession, Frederick had himself crowned King of Jerusalem. It remained in European hands until 1244, when it was taken by the Turks.

## V. The Seventh Crusade (1248-1250)

The Seventh Crusade was undertaken by King Louis IX of France with the blessing of Pope Innocent IV. At this time Pope Innocent had sent envoys to the Mongols of Asia. It was hoped that these people would accept

Christianity and join the Europeans in battling the Moslems. While the Mongols were more than willing to battle the Moslems, they were not ready to accept Latin Christianity. Meanwhile, Louis and his army spent the winter of 1248 in Cyprus, which had been added to the Kingdom of Jerusalem during the Third Crusade under Richard the Lion-Hearted. In 1249 Louis invaded Egypt and was successful in taking Dalmietta just as the members of the Fifth Crusade had done. His success was to prove just as transient, however, as he soon suffered defeat with failure of his expedition.

#### VI. The Eighth Crusade (1270)

Like the Seventh Crusade, the Eighth Crusade was conceived and lead by King Louis IX of France. Since the failure of the Seventh Crusade the political situation among the Moslems had changed. The Mamelukes had overthrown the dynasty that had been established by Saladin. In addition, Antioch had been lost to the Moslems in 1268. The strategy which Louis used in this Crusade was to begin a diversionary attack on Tunis. Unfortunately, he died of a fever soon after the attack was launched. His brother, Charles, attempted to continue the Crusade but failed.

#### VII. Conclusion

Although the Eighth Crusade was a failure, the Franks continued to hold Tripoli, Antioch, and the island of Cyprus. There was little organized help from Europe after the Eighth Crusade, and Tripoli fell in 1289. The last of the Crusader strongholds in the Holy Land fell in 1291 when the Turks managed to take Acre. Cyprus was to retain the title of Kingdom of Jerusalem for some time, but never again were the Franks to control the Holy Land.

Taken as a whole, the Crusades were a complete failure. To be sure, the First Crusade had enabled the Franks to hold control over Jerusalem. However, the

uncivilized tactics of the Crusaders incurred the enmity of the Moslems, Eastern Christians, Jews, and the Greeks of the Byzantine Empire. In addition to being ruthless and heartless, the Crusaders often performed atrocities in the name of God and the Church. Often they were motivated out of a desire for personal fame and wealth rather than a love for Christ and the Church and became entangled in quarreling and feuding. The result was a weakness which made them vulnerable to invasion by the armies of Islam. Certainly one of the effects was the union of the Moslem factions in a successful effort to defeat the Frankish aliens. The Crusades did enhance the prestige and power of the papacy, just as Pope Urban had hoped. In addition, they weakened and hastened the fall of the Byzantine Empire. All in all, they seem to have been a tragic waste of many lives in a misguided cause.

#### References:

1. The Crusades, Zoe Oldenbourg
2. Encyclopedia Americana, vol. 6 and 8

—Glen Shirk, M.D.  
Stockton, California

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I saw tomorrow marching by  
On little children's feet  
And in their forms and faces read  
Her prophecy complete.

I saw tomorrow look at me  
From little children's eyes,  
And thought how carefully we'd teach  
If we were wise.

—Selected from "The  
Wesleyan Methodist"

## WE BLESS THEE FOR THY PEACE

Romans 15:13

We bless Thee for Thy peace, O God,  
Deep as the soundless sea,  
Which falls like sunshine on the road  
Of those who trust in Thee.

We ask not Father, for repose  
Which comes from outward rest,  
If we may have thro' all life's woes  
Thy peace within our breast.

Thy peace which suffers and is strong,  
Trusts where it cannot see,  
Deems not the trial-way too long,  
But leaves the end with Thee.

That peace which flows serene and deep,  
A river in the soul,  
Whose banks a living verdure keep,  
God's sunshine o'er the whole.

O Father, give our hearts this peace,  
Whate'er the outward be,  
Till all life's discipline shall cease,  
And we go home to Thee.

--Selected by Sylvia Wolf

"It takes the bitter and the sweet  
To keep you sitting at My feet.  
And too much sun or too much rain  
Would be your loss and not your gain.  
I know what's best for you, dear child,  
Of sunny skies or tempests wild."  
"Oh, yes, Lord, all things work for good.  
To Thee I offer thanks.

--Dorothy Smoker

## CHILDREN'S PAGE

ONE BOY, FIVE BARLEY LOAVES,  
AND TWO SMALL FISHES John 6:1-14

Once when Jesus was teaching the people, a little boy was there who came to see Jesus and hear Him talk. This boy had brought some food along. I suppose it was his lunch that his mother had prepared, and it was five barley loaves of bread and two small fishes. When Jesus went up into a mountain to be with His disciples, a great multitude of people followed Him, and this little boy went too. I think he liked to be just as close to Jesus as he could get.

As Jesus sat down with His disciples, He looked out over the people and saw that they were hungry. He asked Philip, who was one of His disciples, "Where will we buy bread that these may eat?"

Philip answered, "Why, two hundred pennyworth of bread is not sufficient for them that each one of them could have a little."

Andrew, one of the disciples, said to Jesus, "There is a boy here who has five barley loaves and two small fishes, but what are they among so many?"

Jesus said, "Make the men sit down." So they sat down and there were about five thousand men. I suppose there were many women and children too. Then Jesus took the loaves of bread, and when He had thanked His heavenly Father for them, He began to give the bread and the fish to the disciples and the disciples gave them to the people. Do you think Jesus ran out of food and the people were left hungry? Not at all. Jesus just kept giving more bread and more fish and it didn't run out. Every time a disciple came for more, Jesus had more to give. And when the people had eaten all they could, the disciples gathered up twelve basketsful that were left over!

Wouldn't you like to have been there with that little boy? I think he was a very happy boy, don't you? He gave Jesus all the food he had, and then he saw Jesus perform such a wonderful miracle.

—Rudolph Cover

# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## BIRTH OF CHRIST

Hark! what mean those holy voices  
Sweetly sounding through the skies?  
Lo! the angelic host rejoices;  
Heavenly hallelujahs rise.

Hear them tell the wondrous story;  
Hear them chant in hymns of joy:  
"Glory in the highest, glory!  
Glory be to God most high!"

Peace on earth, goodwill from Heaven,  
Reaching far as man is found;  
Souls redeemed and sins forgiven;  
Loud our golden harps shall sound.

Christ is born, the great Anointed;  
Heaven and earth His praises sing!  
Oh, receive whom God appointed  
For your Prophet, Priest and King!

Selected by Martha Cover

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ADDRESS: THE PILGRIM, ROUTE 2, BOX 874, SONORA, CALIF. 95730

## LET US ADORE HIM

We have a beautiful Christmas carol that invites us all "O come, let us adore Him." This is the season called Christmas--a time of celebrating for many in many different ways. But for Christians, if we are to celebrate at all, it must mean adoration of the Lord Jesus Christ.

Adoration is a close kin to worship. I am not sure I know the difference, but I do know that only God is worthy of both adoration and worship. Jesus came as a baby born of a blessed virgin. Much of the adoration due to Jesus as the Son of God has been transferred to this virgin by a large segment of professed Christians. We know this is in error. Jesus made us understand this human relationship when he asked, "Who is my mother? And who are my brethren?" His answer was "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Mary became a worshipper of Jesus. (Acts 1:14) She must have been the mother of at least six children besides Jesus. (See Matthew 13:55.) But there is no reason to believe there was anything miraculous about the others. About the virgin birth of Jesus we quote from Halley's "Bible Handbook": "Luke is thought to have gotten his story of Jesus' birth directly from Mary herself. Matthew probably got his from Joseph. Both state plainly, explicitly, unmistakably, and unequivocally that Jesus was born of a virgin. From the beginning, in unbroken sequence, it has been held as a tenet of the Church, till the rise of modern criticism . . . If He was not born of a virgin, how was He born? How else could He have been born? . . ."

We mention this to emphasize the way Jesus chose to descend from the "ivory palaces" to dwell among men. His birth was miraculous and He deserves worship and adoration even as a baby. Though we do not understand

all we know about this, in some way Jesus was God and Saviour even though a helpless infant. The announcement to the shepherds was in the present tense: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The "wise men from the east" came to Jerusalem seeking the newborn King. And when they found Him, they willingly, and no doubt knowingly, fell down and worshipped Him and presented Him their gifts and treasures.

If Jesus was worthy of our adoration and worship as a baby, how much more as He began to preach the gospel, to heal the sick and to raise the dead. We see weakness and failure in our own lives but none in the perfect life of our Lord. This too, then, should cause us to worship and adore Him as Lord and perfect example.

Still further, Jesus is worthy of our adoration for what He accomplished. There is no other name under heaven given among men, whereby we must be saved. Let us look beyond His infancy and childhood and see Him at Gethsemane and at Calvary hanging on the cross, made a curse for us. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Peter 2:24) Let us worship when "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Hebrews 2:9) Jesus now has the keys of hell and of death, for He rose victorious from His garden tomb.

This season may our celebration of Jesus' birth be a time to adore and worship Him as Lord and Saviour. His birth was so important because of the redemption of humanity which He accomplished. He is truly Immanuel, God with us.

O come, all ye faithful,  
Joyful and triumphant,  
O come ye, O come ye to Bethlehem.  
Come and behold Him, born the King of Angels.  
O come, let us adore Him,  
Christ, the Lord.

—L.C.

## DEAR LITTLE STRANGER

Low in a manger—dear little Stranger,  
Jesus, the wonderful Savior, was born;  
There was none to receive Him, none to believe Him,  
None but the angels were watching that morn.

Angels descending, over Him bending,  
Chanted a tender and silent refrain;  
Then a wonderful story told of His glory,  
Unto the shepherds on Bethlehem's plain.

Dear little Stranger, born in a manger,  
Maker and Monarch and Savior of all;  
I will love Thee forever! grieve Thee? no never!  
Thou didst for me make Thy bed in a stall.

Dear little Stranger, slept in a manger,  
No downy pillow under His head.  
But with the poor He slumbered secure,  
The dear little Babe in His bed.

—Charles H. Gabriel (Selected)

## GIVE ME THAT BOOK

John Wesley had this to say about the Bible. "I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf, till, a few moments hence, I am no more seen; I drop into an unchangeable eternity. I want to know one thing—the way to heaven, how to land on that happy shore. God Himself has condescended to teach the way. For this very end He came from heaven—He hath written it down in a Book. Oh, give me that Book. At any price, give me the Book of God. Let me be a man of one Book.

—Selected

## BE NOT FORGETFUL

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares (Hebrews 13:2).

I seldom read that second verse of the last chapter of Hebrews but that it reminds me of a woman who died five years ago, come this Christmas night.

I never saw her, alive or dead. She was just an entry on a police log on the morning of that December 26 when I made "the rounds" for the daily newspaper for which I was then working.

The police log listed simply her name, age, race, her home address, and the bare facts of her death.

She was hit by a car as she walked in a downpour of rain, along a main highway, three miles from the nearest community, about 8 p.m. the night before.

It seemed odd that an elderly woman would have been walking in such an isolated area more than 100 miles from her home on Christmas night, and I asked the investigating officer if she had been visiting someone in the area. "Not that we know of," he said with a shrug.

It took most of that morning, but I finally pieced together the story.

She bought a ticket in Philadelphia for a place near Washington, D.C., where her daughter was a patient in a chronic hospital. By mistake she boarded the wrong bus and arrived in a small rural community of the same name, but a great distance away, in another state.

To realize the significance of her predicament, you've got to understand life in such a rural community. There is no rail passenger service at all and no bus terminal. The bus stops at a service station along the main highway. The service station, the town's only taxi, and everything else in the community is closed tight on Christmas.

In tracing her footsteps, it became obvious that she knew she had gotten off track, but probably she never fully understood where she was. She wandered all day across that town of 3,000 people, stopping occasionally to knock on a door and ask "Where is the hospital?"

There is no hospital in that town, and several of the people she asked later recounted that they had told her so, closed the door, and went back to their Christmas jollities.

Some have hinted that the fact that she was a Negro may have had a little something to do with it. Perhaps. But, in her wanderings that day, she passed right through the town's Negro residential area. She stopped at several homes in that area of town, and nobody there took much time to help her, either.

Eventually, she showed up at a small nursing home about a mile out of town, and someone there told her that there was a hospital in a neighboring community, seven miles away. There is, but it isn't the hospital she was looking for.

Obviously she didn't understand that, because she was walking along that road to the neighboring community, rather than toward the bus stop, when she was hit by the car.

Her body was shipped back to Philadelphia for burial, and the police closed their investigation without bringing charges against the driver of the car.

After the article in the paper, most people, except me perhaps, forgot all about her. She really wasn't a very significant sort of person, just an old woman from the slums of Philadelphia.

She didn't knock on my door, that day. But, somehow I can't help wondering, if she had, would I have been so busy with my Christmas celebration that I couldn't remember what Christmas was all about?

By Dick Gould  
Selected

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Faith is that attitude of mind which, finding itself laid hold of by the truth concerning God's love as given through Jesus Christ, commits itself to that truth in adventurous trust and obedience, in spite of all the mystery and all the perplexity that remain.

Selected

## DAWNING LIGHT

The night was long, and lights were low,  
And sad the song and full of woe;  
Death reigned on earth in darkened gloom,  
Going from birth unto the tomb.  
Helpless in sin and heavy care;  
No way to win, no one to spare;  
For wages sure the way had run,  
And still no cure till life is done.  
O blight of land, O groaning low;  
No hope to stand, no way to go;  
Judgment for sin was at life's end,  
And death would win; there was no friend.

But prophets old foretold a day  
When sin be rolled and pass away;  
Light shine from home and day would break,  
Messiah come and man would wake.  
Prophets were killed who told the way,  
And darkness filled ere break of day,  
For sin had grown and hearts were hard;  
Peace was not known, the way was barred  
To life and peace and love so true  
Where conflicts cease, and ways to do  
Like to the place where angels sing,  
The happy race of heaven's King.

God gave a law to show up sin;  
The human flaw of devil's kin,  
And Moses shows and points the way  
Where daylight glows of coming day.  
"A Prophet true will surely come;  
Like me to view and show of home;  
But greater far than I have been;  
The morning star to save from sin.  
Be sure to hear, obey His voice;  
Him love and fear and make your choice,  
For if from Him you turn away,  
Close to the rim of darkest day."

But time moved on at steady rate,  
And nations gone to meet their fate;  
Sin rooted deep, that evil tree,  
Caused man to weep its growth to see.  
And Satan stood before the Throne,  
Found fault with good, God's very own,  
Laid claim to all the fallen race,  
And stood to call God face to face.  
So blindness came in darkened day,  
Poor, deaf and lame along the way,  
And minds of those were sick and sore,  
And earthly woes came more and more.

The Kings of earth of nations great  
Of lowest worth in times of fate,  
Swept over land and over sea,  
And made their stand and victory;  
Spread pain and woe and many slain;  
Foe after foe that fame to gain,  
Be rulers great and grow in pride;  
Follow their fate to ruin ride.

God rules on high forever more,  
And nations die, their battles o'er;  
Night follows day, as year on year  
Man gropes for way and passage clear  
And sees afar in sober thought,  
The morning star that God has brought,  
And hung in sky to point the way,  
Though man may die, a dawning day.

At last the dawn near morning light,  
And day moves on the glorious sight  
When our dear Lord in slumber peace,  
Fulfilled His word, bid sorrows cease.  
And Angels sing in lightened sky:  
Praise to our King who came to die  
And break the chain and captives free:  
He came to reign that all may see  
Their Victor Lord; accept His grace,

Believe His word and see His face,  
And step away from reign of sin;  
Our homage pay—new life begin.

He stayed from home a little time  
To bid us come to land sublime.  
He is the Way, the Truth, the Life,  
The light of day, away from strife.

The day grew dark when on the tree;  
Low was life's spark, and all could see  
Death rode on high in darkest gloom.  
He came to die and seek the tomb,  
The darksome place where mortals lay  
Without the grace we have today.  
And there light rays enter the place  
To music lays of saving grace.

He came with power, dispelled the gloom,  
In that bright hour from out the tomb;  
Entered with light His body home;  
It was His right that He should come  
The victor King in living breath,  
While angels sing, abolish death.  
He saw His own and gave them rest;  
Again was known, again He blessed,  
That they might see His loving face  
And some day be in happy place.  
"Go spread the news of saving power;  
Give all my views of mercy's hour;  
I'll be with you to journey's end;  
Bring with you too a loving friend."

He gently rose on homeward way,  
Away from foes to living day.  
A cloud enfolds His royal train,  
And Heaven holds the Lamb once slain.  
O dawning light when He will come  
To His own right to take us home;  
Forever be close to His side;  
His face to see, to Heaven ride.

—J. I. Cover

## OBITUARY

BETTY ELLEN BAKER, daughter of Paul and Mary (Benedict) Baker, was born on December 28, 1967 near Maple, Ontario, Canada. She died suddenly on November 30, 1969 in the emergency ward of York Central Hospital as a result of a car accident at age 23 months and 2 days. She was returning with her parents from an ordination service in the Heise Hill Church near their home.

Though her stay was short by years, her little childish expressions and actions had already brought much pleasure to her family, relatives, and friends who knew her, and her tragic death brings sorrow to many hearts.

She is survived by her 5 weeks old sister, Ruth, her parents, Paul and Mary Baker, maternal grandparents, Joe and Rhoda Benedict of Fayetteville, Pennsylvania, paternal grandparents, Amos and Edna Baker of Maple, Ontario; also two great grandmothers, Mrs. Ezra Benedict of Chambersburg, Pennsylvania and Mrs. Daniel Reaman of Maple, Ontario, and one great grandfather, C. Aden Myers of Mercersburg, Pennsylvania.

Following a short service in the home using hymn #369, funeral services were conducted on December 4 at the Heise Hill Brethren in Christ Church before a large assembly of relatives, friends, and neighbors. Taking part in the services were Brethren Elmer Brovant, Ross-ville, Indiana; Herman Shuman, Pendleton, Indiana; Harry Benedict, Waynesboro, Pennsylvania; and Melvin Coning, Goshen, Indiana.

Text used was taken from John 19:41: "Now in the place where Jesus was crucified there was a garden, and in the garden a new tomb." Hymns used were "Safe in the Arms of Jesus" and "Asleep in Jesus." Hymn 370 was sung at the burial in the Baker Cober cemetery near Maple, Ontario.

The Lord gave, the Lord hath taken away: Blessed be the name of the Lord.

—The Family

As there are a number of "The Pilgrim" readers who would like to have attended the funeral of our little Betty but were unable, it was suggested that we send in a little account. The accident took place about four miles from home where a sixteen year old boy in the car meeting us on a two lane highway lost control and skidded over in our lane sideways. Betty died about twenty minutes later in the hospital.

Brother Elmer Brovant spoke briefly at the home, commenting on Hymn 369 and offered prayer. At the church Brother Harry Benedict opened, lining the hymn "Safe in the Arms of Jesus" and read the 23rd Psalm in the plural, "The Lord is our Shepherd," etc. Brother Herman Shuman opened his remarks by saying these young parents are enjoying a wonderful blessing, which made us wonder briefly until he said it was because we know where to turn for comfort at such a time as this. He said he was sure we would not want him to read from any other book than the one which he held up, The Bible, of course. Then he read II Kings 4, 8-26. As a text he used part of John 19:41, "Now in the place where Jesus was crucified there was a garden, and in the garden a new sepulchre." The beauty of gardens was mentioned: the first garden of Eden, the garden of childhood, so very fair and a dear, happy time, but in that garden a new tomb we had before us. Other gardens were spoken of: the garden of youth and early marriage days, but sometimes a new tomb in that garden; the gardens of love, friendship, and memories, but all are subject to a tomb. Our sights were raised to Christ who gained victory over the tomb. Brother Elmer Brovant followed with comforting thoughts on the same subject stressing that our hope is in the empty tomb. He also mentioned the wise man's words, "It is better to go to the house of mourning than the house of feasting for the living will lay it to heart." Also Revelations 21:4 was read, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." Services were closed by singing "Asleep in Jesus" and

prayer. Brother Melvin Coning read the obituary which included the reading of the words of Hymn 375:

My dearest parents, I have gone  
To dwell in endless bliss;  
All free from trouble, pain and groans,  
I'll be where Jesus is.

Now you, my parents, faithful prove.

In serving Christ the Lord;  
And when on earth your race is run,  
You'll meet a great reward.

Then you shall see your child again,  
In bliss divinely free;  
Where parting hands are known no more,  
Throughout eternity.

—Paul and Mary Baker  
Maple, Ontario

#### NO ROOM IN THE INN

No beautiful chamber, no soft cradle bed,  
No place but a manger, no where for His head,  
No praises of gladness, no thought of their sin,  
No glory but sadness, no room in the inn.

No sweet consecration, no seeking His part,  
No humiliation, no place in the heart;  
No thought of the Savior, no sorrow for sin,  
No prayer for His favor, no room in the inn.

No one to receive Him no welcome while here,  
No balm to relieve Him, no staff but a spear;  
No seeking His treasure, no weeping for sin,  
No doing His pleasure, no room in the inn.

No room, no room for Jesus,

Oh give Him welcome free

Lest you should hear at Heaven's gate,

"There is no room for thee."

—A. L. Skelton (Selected)

## HISTORICAL

## THE SPREAD OF CHRISTIANITY

## THE GREAT COMMISSION

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15-16

This was the commission which Jesus delivered to His disciples after His resurrection, just before He ascended into Heaven. In this next series of articles we propose to examine how this commission was fulfilled and how the gospel was carried to the far reaches of the earth. The enormity of this task is striking when one considers that communications were not developed to the extent which we take for granted today. Word had to be carried in person—not via radio, television, or newspaper. This was not always an easy task, as the disciples had been warned, but it was one which could change the lives of many individuals, as well as the entire course of human events.

## TO THE JEWS

It is indeed fitting that the gospel message was first preached to the Jews, the people to whom God had given the promise of a Messiah. One cannot begin to comprehend what the disciples themselves must have thought at the time of the crucifixion and resurrection of Jesus. Certainly they must have had doubts—and yet it had been these very ones who had accompanied Jesus throughout His earthly ministry. At any rate, we can be certain that any doubts were dispelled on the day of Pentecost, for "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon

each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded because that every man heard them speak in his own language."--Acts 2:2-6

Here was the miraculous beginning of the spreading of the gospel. Its immediate result was the conversion of about three thousand souls, who willingly accepted baptism. At this time history records that these followers of Christ had all things in common and referred to each other as "brethren" to emphasize the unity which they had in Christ. Although Jewish law allowed for such groups to organize into a "synagogue", these brethren chose rather to open their membership to any who would receive Christ instead of isolating themselves. Being filled with the Spirit, they felt it their duty to preach the gospel to all.

After Pentecost there was a period of relative success with regards to the number of conversions and the spread of Christianity. This has been known as the Apostolic Age as the spread of the gospel was carried out largely by the Apostles and their followers. These were the people who could still remember Jesus and His teachings. Theirs was a powerful ministry and a vital force, but in the main it seems to have been aimed at the Jews and those Gentiles which had close contact with them—at least initially. The initial manner in which the gospel was spread was by Apostolic missionaries who would enter a Synagogue as a visiting minister interpreting the scripture to show that Jesus was the promised Messiah, come to save man from his sin. This was Paul's approach to those at Antioch in Pisidia as we read in Acts 13. As might be expected, this was to cause much controversy among the Jews leading to divisions between those who believed and those who did not.

Throughout the Apostolic Age, Jerusalem was to remain the center of Christianity even though many inhabitants of the city despised the Christians. Indeed,

even though Jerusalem was regarded as the center of Christianity, the true stronghold had moved northward to Damascus and Antioch in Syria—"and the disciples were called Christians first in Antioch." (Acts 11:26) Thus, while Palestine was the cradle of Christianity, it remained largely Jewish, as the majority of Jews did not accept Christ.

—Glen Shirk, M.D.  
Stockton, California

#### THANK YOU

I would like to thank all those who helped us so much with prayers, sympathy and letters during the recent illness and death of my companion, Elder David A. Skiles.

—Leah Skiles

We would like to take this way to thank our "Pilgrim" subscribers and all those who have helped us financially, prayerfully and by sending selections and writings during the past year. Our thanks go especially to Brother Glen Shirk for his excellent historical articles, to Sister Dorothy Moore for help with the typing and to Brother Rudy Cover for his faithful articles to the children, "We need the prayers of those we love."

—Martha and Leslie Cover

boat was and got in the boat with the other disciples. As soon as they were in the boat, the wind quit blowing.

The disciples that were in the boat said to Jesus, and I think Peter did too, "Of a truth you are the Son of God."

I believe you and I would have said the same because Jesus is the Son of God. No one has ever done the miracles which Jesus did!

—Rudolph Cover

## CHILDREN'S PAGE

Matthew 14:22-33

## WALKING ON THE WATER

Mark 6:45-51

Did you ever see anyone walk on water? I suppose you would say, "Why of course not; that's impossible." But one time Jesus walked on the water and so did a disciple whose name was Peter.

After Jesus had fed the multitude with the loaves and fishes, He told His disciples to get into a boat and go across the sea of Galilee. While they were going, Jesus went up on a mountain to pray. While Jesus was praying a wind started to blow, and the boat with the disciples was tossed about so that they couldn't go in the direction that they wanted. Early in the morning the tired disciples looked out over the angry waves and who do you think they saw? Out there on the sea, walking as though He were on dry land, was Jesus coming toward them.

They couldn't believe what they saw but thought they saw a spirit, and they were afraid. But Jesus called to them and said, "Be of good cheer; it is I; be not afraid."

Now Peter was in the boat, and he called back to Jesus, "Lord, if it be you, ask me to come unto you on the water."

Jesus said, "Come."

Peter was a very brave man, and I suppose it took about all the courage he had to step out on the water, but step he did! And Peter walked on the water going toward Jesus. It must have been wonderful for Peter to stand upon the water without sinking, but then he did just about what you or I would have done, Peter looked around at the angry waves and felt the wind blowing and forgot for the moment that Jesus had told him to come. Do you know what happened to Peter? He began to sink. Down he started to go into the water. Then he remembered Jesus and cried out, "Lord, save me!"

Jesus was beside Peter at once and caught him with His hand and said, "O you of little faith, why did you doubt?" Then Jesus and Peter walked over to where the

(Continued on page 15)